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Boehme (part 6)
THE
K WAY
TO
CHRIST
DISCOVERED.

By *JACOB BEHMEN.*

In these TREATISES.

1. Of true Repentance.
2. Of true Resignation.
3. Of Regeneration.
4. Of the Super-rational Life.

ALSO,
The Discourse of Illumination.
The Compendium of Repentance.
And the mixt World, &c.

MANCHESTER:

Printed by JOSEPH HARROP, at the *Printing*
Press, opposite the *Exchange*. 1752.

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BY JACOB BERNARD



In the

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2. Of the Kingdom of Earth.
3. Of the Kingdom of Hell.
4. Of the Kingdom of the Dead.

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THE
First BOOK
OF
True Repentance.

SHEWING,
How MAN should stir up him-
self in Mind, and Will in
himself:

AND
What his earnest Purpose and
Consideration must be.

Written in the German Language, Anno 1622.
By JACOB BEHMEN.

Mark I. 15. *The Time is fulfilled; and the
Kingdom of God is come near: Repent and
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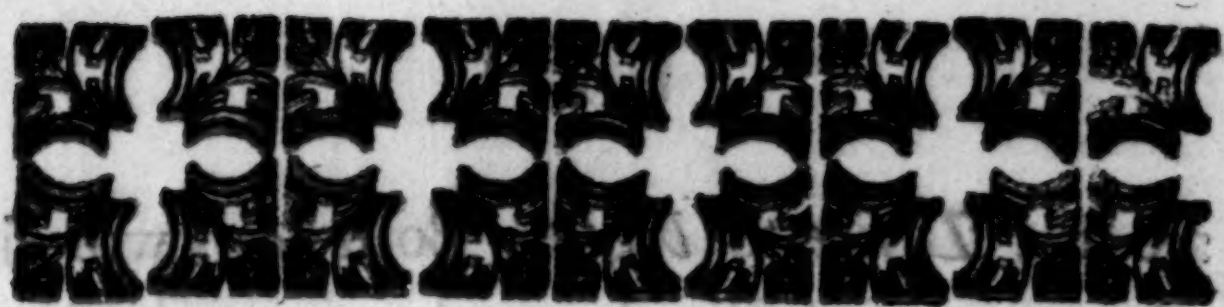
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THE

Author's Preface,

TO THE

 **E A D E R:**

That loveth God.

READER, who lovest, God, if thou wilt use this Book aright, and art in good earnest, thou shalt certainly find the Benefit thereof; but I desire thou mayest be warned, (if thou art not in earnest,) not to meddle with the dear Names of God, in which, and by which the most High Holiness is named, stirred, and powerfully desired, lest they kindle the Anger of God in thy Soul. For we must not abuse the Holy Names of God: This little Book is only for those, that would fain repent, and
are

are in a *Desire* to *begin*. Both Sorts will find what manner of Words are therein, and whence they are born. Be you herewith commended to the Eternal Goodness and Mercy of God.





O F

True Repentance.

How Man must stir up himself in Will and Mind; and what his Consideration and earnest Purpose must be when he will perform (or work) powerful (and effectual Repentance: and with what Mind he must appear before God, when he will ask and obtain of him Remission of Sins.



WHEN Man will go about Repentance, and with his Prayers turn to God; before he begin to pray, he must consider his own Mind, that it is wholly and altogether turned away from God, that it is become faithless to God, that it is only bent upon this temporal, frail, and earthly Life, bearing no sincere Love towards God and his Neighbour; and

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also

10 *Of true Repentance.*

also that it wholly lusteth and walketh contrary to the Commandments of God, seeking itself only, in the temporal and transitory Lusts of the Flesh.

Secondly, he must consider that all this is an Enmity against God, which Satan hath raised and stirred up in him, by his Deceit in our first Parents; for which Abominations Sake, we die the Death, and must undergo Corruption with our Bodies.

Thirdly, he must consider the three horrible Chains wherewith our Soul is fast bound during the Time of this earthly Life: The first is the severe Anger of God, the Abyss and dark World, which is the Centre and Creaturely Life of the Soul. The second is, the Desire of the Devil against the Soul, whereby he continually sitteth and tempteth the Soul, and without intermission, striveth to throw it from the Truth of God into Vanity, viz. into Pride, Covetousness, Envy, and Anger, and with his Desire, bloweth up and kindleth those evil Properties in the Soul, whereby the Will of the Soul turneth
eth

Of *true Repentance.* II

eth away from God, and entereth into selfe. The third and most hurtful Chain, wherewith the poor Soul is tied, is the corrupt and altogether vain, earthly and mortal Flesh and Blood, full of evil Desires and Inclinations

Here he must consider, that he lieth close Prisoner with Soul and Body, in the Mire of Sins, in the Anger of God, in the Jaws of the Pit of Hell; that the Anger of God burneth in him in Soul and Body, and that he is that stinking Keeper of Swine, that hath spent and consumed his Father's Inheritance, (viz. the Love and Mercy of God) with the fatted Swine of the Devil in earthly Pleasures, and hath not observed the dear Covenant and Atonement of the innocent Death and Passion of Jesus Christ; which Covenant, God of mere Grace hath given (or put) into our Humanity, and reconciled us in him; also he must consider, that he hath wholly forgotten the Covenant of holy Baptism (in which he hath promised to be faithful and true to his Saviour,) and so wholly defiled and obscured his Righteousness with Sin, (which

12 *Of true Repentance.*

Righteousness God hath freely bestowed upon him in Christ,) that he now standeth before the Face of God, with the fair Garment of Christ's Innocency (which he hath defiled;) as a dirty ragged, and patched Keeper of Swine, that hath continually eaten the Grains of Vanity with the Devil's Swine, and is not worthy to be called a Son of the Father, and Member of Christ.

Fourthly, he must earnestly consider, that wrathful Death waiteth upon him every Hour and Moment, and will lay hold on him in his Sins, in his Garment of a Swine Keeper, and throw him into the Pit of Hell as a forsworn Person, and breaker of Faith, who ought to be kept in the dark Dungeon of Death, to the Judgment of God.

Fifthly, he must consider the earnest and severe Judgment of God, where he shall be presented living with his Abominations before the Judgment; and all those whom he hath here offended and injured with Words and Works, and caused to do Evil, (so that by his Instigation or
Compulsion

Of true Repentance. 13

Compulsion they also have committed Evil) shall come in against him, cursing him, and all this before the Eyes of Christ, and also before the Eyes of all holy Angels and Men; and that there he shall stand in great Shame and Ignominy, and also in great Terror and eternal Desperation, and that it shall for ever grieve him that he hath fool'd away so great and eternal Happiness and Salvation, for the Pleasure of so a short Time, and not looked to himself better, that he might also have been in the Communion of the Saints, and have enjoyed eternal Light, and divine Power and Virtue.

Sixthly, he must consider, that the Ungodly loseth his noble Image (God having created him for his Image) and getteth instead thereof, a deformed Vizard, (*Larva, or monstrous Shape*) like a hellish Worm or ugly Beast, wherein he is God's Enemy, and against Heaven and all holy Angels and Men, and that his Communion is for ever with the Devils and Hellish Worms in the horrible Darknes.

Seventhly,

14 *Of true Repentance.*

Seventhly, he must earnestly consider the eternal Punishment and Torture of the damned, that in eternal Horror they shall suffer Torments in their Abominations, which they have committed here, and may never see the Land of the Saints in all Eternity, nor get any Ease or Refreshment, as appeareth by [Dives] the rich Man.

All this, Man must earnestly and seriously consider, and remember, that God hath created him in such a fair and glorious Image, in his own Likeness, in which he himself will dwell, that he hath created him in his Praise for Man's own eternal Joy and Glory, viz. that he might dwell with the holy Angels, and Children of God, in great Joy, Power, and Glory, in the eternal Light in Singing and melodious Harmony of the Angelical and divine Kingdom of Joy, to rejoice eternally with the Children of God, without Fear of any End, where no evil Thoughts could touch him, neither Care nor Trouble, neither Heat nor Cold, where no Night is known, where there is no Day or Time any more,

Of true Repentance. 15

more, but an everlasting Joy, where Soul and Body tremble for Joy, and where he should rejoice at the infinite Wonders and Virtues in brightness of Colours, and Ornament of the infinite begetting in the Wisdom of God, upon the new Christaline Earth, which shall be as transparent Glass; and that he doth so wilfully lose all this, for so short and poor a Times-fake, which yet in this Vanity, in the evil Life of the voluptuous Flesh, is full of Misery, Fear, and Trouble, in mere Vexation; and it goeth with the wicked as with the righteous, as the one must die so must the other, yet the Death of the Saints is an Entrance into the eternal rest; but the Death of the wicked an Entrance into the eternal unquietness.

Eighthly, he must consider the Course of the World, that all Things are but a Play, where-with he spendeth his Time in unquietness; and that it goeth with the rich and mighty, as with the Poor and the Beggar; that all of us equally live and move in the four Elements; and that the Mouthful or Morfel of the Poor, is as
relishing

16 of *true Repentance.*

relishing and savory to him in his Toil and Labour, as that of the rich is to him in his Cares; also, that all of us do live in (*or by*) one Breath, and that the rich Man hath nothing but the Pleasure of the Palate, and the Lust of the Eye more than other Men, for else it goeth with the one as with the other; for which Lust of the Eye, Man so foolishly forgoeth so great a Happiness, and for the Sake thereof bringeth himself into so great and eternal Unquietness.

In this Consideration Man shall feel in his own Heart and Mind, (especially if he represent (*or model*) and set before his Eyes his own End) that he shall get (*or obtain a drawing*) a hearty fighting and longing after the Mercy of God, and will begin to bewail his committed Sins, that he hath spent his Days so ill, and not observed nor considered, that he standeth in this World in a Field, in the growing to be a Fruit, either in the Love or in the Anger of God; and then he will first begin to find in himself, that he hath not yet laboured at all in the Vineyard of Christ, and that he is a dry Branch in
the

Of *true Repentance.* 17

the Vine of Christ. And then in many, (whom the Spirit of Christ toucheth in such a Consideration) there ariseth abundant Sorrow, Grief of Heart, and inward Lamentation over the Days of his Wickedness, which he hath spent so in Vanity, without any working in the Vineyard of Christ.

Such a one, now, whom the Spirit of Christ bringeth into Sorrow and Repentance; so that his Heart is opened, that he can know and bewail his Sins, is very easily to be helped; he needeth but to draw to him the Promise of Christ, viz. That God willeth not the Death of a Sinner, but that he wisheth them all to come unto him, and he will refresh them; and that there is great Joy in Heaven for one Sinner that repenteth: Let such a one but lay hold on the Words of Christ, and wrap himself up into the Passion and Death of Christ.

But I will speak with those, who feel indeed a Desire in themselves to repent, and yet cannot come to acknowledge, and sorrow for their committed

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18 *Of true Repentance.*

mitted Sins, the Flesh saying continually to the Soul, stay a-while, it is well enough, or it is Time enough To-morrow; and when To-morrow is come, yet the Flesh saith again To-morrow; the Soul in the mean while, fighting and fainting, conceiveth neither any true Sorrow for the Sins it hath committed, nor any Comfort: Unto such a one I say, I will write a Proceſs or Way, which I myself have gone, [that he may know] what he must do, and how it went with me, if Peradventure any be minded to follow it, and then he shall perceive what is hereafter written.

A Proceſs of Repentance (or a Way to Conversion.

WHEN any Man findeth in himself, by the former Consideration, a Hunger, that he would willingly repent, and yet findeth no true Sorrow in himself for his Sins, which he hath committed, and yet [perceiveth] an Hunger, or Desire to Sorrow; being the poor and captive
Soul

Of true Repentance. 19

Soul continually figheth, feareth, and must acknowledge itself guilty of Sins before the Judgment of God; such a one I say, can take no better Course than this, viz. to wrap up his Senses and Mind, and also his Reason together, and make to himself at the same Time presently in the first Consideration, (when he perceiveth in himself a Desire to repent) a mighty strong Purpose and Resolution, that he will this very Hour, nay this Minute, immediately, enter into Repentance, and go forth from his wicked Way, and not at all regard the Power and Honour of the World, and if it should be required, would forsake and disesteem all Things for true Repentance sake, and take such an earnest, firm, and strong Resolution, that he will never go forth from it again, though he should be made the Fool and Scorn of all the World for it; and that with his Mind he will go forth from the Beauty and Pleasure of the World, and patiently enter into the Passion and Death of Christ, in and under the Cross, and set all his Hope and Confidence upon the Life to come; and that now in Righteousness and Truth, he will enter
into

20 *Of true Repentance.*

into the Vineyard of Christ, and do the Will of God; and in the Spirit and Will of Christ begin and finish all his Actions in this World, and for Christ's Word and Promise sake, (who hath promised us Heavenly Reward;) willingly suffer and bear every Adversity and Cross, that he may but be numbered in the Communion or Fellowship of the Children of Christ, and in the Blood of the Lamb Jesus Christ, be incorporated and united unto his Humanity,

He must firmly imagine to himself, and wholly wrap up his Soul in this, that in this his Purpose he shall obtain the Love of God in Christ Jesus, and that God will give unto him, according to his faithful Promise, that noble Pledge, the Holy Ghost for a Beginning, that, in the Humanity of Christ, as to the Heavenly divine Substance, he shall be born a-new again in himself, and that the Spirit of Christ will renew his Mind, with (*or in*) his Love and Power, and strengthen his weak Faith; also that, in his divine Hunger, he shall get the Flesh and Blood of Christ for Food and Drink,
in

Of true Repentance. 21

in the Desire of his Soul, which hungreth and thirsteth after it, (*as its Nutriment*) and with the Thirst of the Soul, drink the Water of eternal Life, out of the sweet Fountain of Jesus Christ, as Christ's most true and stedfast Promise is.

He must also wholly and firmly imagine to himself (*or represent, or set before himself*) the great Love of God. That God willeth not the Death of a Sinner, but that he repent and believe; that Christ calleth poor Sinners so kindly and graciously to himself, and will refresh them; and that God hath sent his Son into the World, to seek and save that which is lost, viz. the poor Repentant and returning Sinner; and that for the poor Sinners sake, he hath given his Life into Death, and died for him in our Humanity, which he took upon him.

Furthermore, he must firmly imagine to himself, that God in Christ Jesus, will much rather hear him and receive him to Grace, than he come; and that God in the Love of Christ
in

22 *Of true Repentance.*

in the most dear and precious Name JESUS, cannot will any Evil; that there is no angry Countenance [at all] in this Name, but that it is the highest and deepest Love and Faithfulness, the greatest Sweetness of the Deity, in the great Name JEHOVAH, which he hath manifested in our Humanity corrupted, (*or decayed*) and disappeared (*or blown out*) as to the Heavenly Part, which in Paradise disappeared through Sin; and therefore moved himself in his Heart to flow into us with his sweet Love, that the Anger of his Father, which was kindled in us, might be quenched and turned into Love by it; all which was done for the poor Sinners sake, that he might get an open Gate of Grace again.

In this Consideration, he must firmly imagine to himself, that this very Hour and Instant he standeth before the Face of the Holy Trinity, and that God is really present within and without him, as the Holy Scripture Witnesseth, saying: Am not I he that filleth all Things? And in another Place it saith, The Word is near thee
in

Of true Repentance. 23

in thy Mouth, and in thy Heart: Also it saith,
We will come unto you, and make our Dwel-
ling in you: Also, Behold, I am with you al-
ways, even to the End of the World: Also,
The Kingdom of God is within you.

Thus he must firmly know and believe, that
with his Soul he standeth really before the
Face of Jesus Christ, even before the Holy Dei-
ty, and that his Soul hath turned its Back to
the Face of God, and [must resolve] that he
will this very Hour turn the Eyes and Desire of
his Soul towards God again, and with the poor
lost and returning Son, come to the Father. He
must with the Eyes of his Soul and Mind cast
down, in Fear and deepest Humility, begin to
confess his Sins and Unworthiness before the
Face of God as followeth.

A short

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A short Form of Confession before the Eyes of God.

*Every one, as his Case and Necessity requir-
eth, may Order and enlarge this Confession
as the Hcly Ghost shall teach him. I will
but set down a short Direction.*

O Thou great unsearchable God, Lord of all Things; (*or Beings*) Thou, who in Christ Jesus, of great Love towards us, hath manifested thyself with thy Holy Substance in our Humanity: I, poor unworthy sinful Man, come before thy Presence, which thou hast manifested in the Humanity of Jesus Christ, (though I am not worthy to lift up mine Eyes to thee,) acknowledging and confessing before thee, that I am guilty of Unfaithfulness, and breaking off from thy great Love and Grace, which thou hast freely bestowed upon us. I have left the Covenant, which of mere Grace thou hast made with me in Baptism, in which thou hast received

Of true Repentance. 25

ed me to be a Child and Heir of eternal Life, and have brought my Desire into the Vanity of this World, and defiled my Soul therewith, and made it altogether Beastial and Earthly, so that my Soul knoweth not it self, because of the Mire of Sin, but accounteth itself a strange Child (*Or Step-Child*) before thy Face, not worthy to desire thy Grace. I lie in the filth of Sin, and the Vanity of my corrupt Flesh, up to the very Lips of my Soul, and have but a small Spark of the living Breath left in me, which desireth thy Grace. I am dead in Vanity, that, in this Vanity, I dare not lift up mine Eyes to thee.

O God in Christ Jesus thou who for poor Sinners sakes did become Man to help them, to thee I complain, to thee I have yet a Spark of Refuge in my Soul : I have not regarded thy purchased Inheritance, which thou has purchased for us poor Men by thy bitter Death, but made myself Partaker of the Heritage of Vanity, in the Anger of my Father in the Curse of the Earth, and am ensnared in Sin and half dead as to thy Kingdom. I lie in Feebleness as thy Strength and the wrath-

D

ful

26 *Of true Repentance.*

ful Death waiteth for me : The Devil hath poisoned me, so that I know not my Saviour ; I am become a (*Barren or unprofitable*) wild Branch on thy Tree, and have consumed mine Inheritance which is in thee, with the Devil's Swine : What shall I say before thee, who am not worthy of thy Grace ? I lie in the Sleep of Death which hath captivated me, and am fast bound with three strong Chains. O thou breaker-through-death, assist thou me I beseech thee, I cannot, I am able to do nothing ; I am dead in myself, and have no Strength before thee, neither dare I for great Shame lift up my Eyes before thee, for I am the defiled Keeper of Swine, and have spent my Inheritance with the false Adulterous Whore of Vanity in the Lusts of the Flesh ; I have fought myself in my own Lust, and not thee. Now in myself, I am become a Fool, I am naked and bare, my Shame standeth before my Eyes, I cannot hide it, thy Judgment waiteth for me, what shall I say before thee, who art the Judge of all the World ? I have nothing else to bring before thee, here I stand naked and bare before thee, and I fall down before thy Face, bewailing my
Misery,

Of true Repentance. 27

Misery, and fly to thy great Mercy, though I am not worthy of it, yet receive me but in thy Death, and let me but die from my Death in thy Death; cast me down I pray thee to the Ground in my received self (*I that which is called I or myself*) and kill this self of mine through thy Death, that I may live no more to myself, seeing I in myself work [nothing] but Sin, therefore I pray thee cast down to the Ground this wicked Beast which is full of false Deceit and self Desire, and deliver this poor Soul from its heavy Bonds.

O merciful God, it is thy Love and long Suffering that I lie not already in Hell, I yield myself, with my whole Will, Senses and Mind, up into thy Grace, and fly to thy Mercy. I call upon thee through thy Death, from that small Spark of Life in me, (*or dying Spark ready to go out*) encompassed with Death and Hell, which open their Throat against me, and would wholly swallow me up in Death; upon thee I call, who hast promised, thou wilt not quench the smoking Flax: I have no other

28 *Of true Repentance.*

Way to thee but thy Death and Passion, because thou hast made our Death Life by thy Humanity, and broken the Chains of Death, and therefore I sink the Desire of my Soul down into thy Death, into the Gate of thy Death, which thou hast broke open,

O thou great Fountain of the Love of God, I beseech thee, [help me] that I may die from my Vanity and Sin, in the Death of my Redeemer Jesus Christ.

O thou Breath of the great Love of God, quicken I beseech thee my weak Breath in me, that it may begin to Hunger and Thirst after thee. O Lord Jesus, thou sweet Strength, I beseech thee give my Soul to drink of thy Fountain of Grace thy sweet Water of eternal Life, that it may awake from Death, and Thirst after thee. O how extreme fainting I am for Want of thy Strength. O merciful God do thou turn me I beseech thee, I cannot [turn myself] O thou Vanquisher of Death, help me I pray thee to wrestle: How fast doth the Enemy hold me
with

Of *true Repentance.* 29

with his three Chains, and will not suffer the Desire of my Soul to come before thee! I beseech thee, come and take the Desire of my Soul into thy self, be thou my drawing to the Father, and deliver me from the Devil's Bonds, look not upon my Deformity in standing naked before thee, having lost thy Garment: I pray thee do but thou cloath my Breath which yet liveth in me, and desireth thy Grace, and let me yet once see thy Salvation!

O thou deep Love, I pray thee take the Desire of my Soul into thee; bring it forth out of the Bonds of Death through thy Death, in thy Resurrection, in thee. O quicken me in thy Strength, that my Desire and Will may begin to spring up and flourish a-new. O thou Vanquisher of Death, and of the Wrath of God, do thou overcome in me self, (*or I, or I-hood, or I-ness, that which we mean when we say 'tis I*) break its Will and bruise my Soul, that it may fear before thee, and be ashamed of its own Will before thy Judgment, that it may be obedient to thee as an Instrument of thine; sub-
due

30 *Of true Repentance.*

due (*or bow*) it in the Bonds of Death, take away its Power, that it may will nothing without thee.

O God the Holy Ghost in Christ my Saviour, teach me I pray thee, what I shall do, that I may turn to thee; O draw me in Christ to the Father, and help me, that now and from hence forward I may go forth from Sin and Vanity, and never any more enter into it again: Stir up in me a true Sorrow for the Sins I have committed: O keep me in thy Bonds, and let me not loose from thee, lest the Devil sift me in my wicked Flesh and Blood, and bring me again into the Death of Death: O enlighten thou my Spirit, that I may see the Divine Path, and walk in it continually. O take that away from me, which always turneth me away from thee: O give me that which always turneth me to thee; take me wholly from my self, and give me wholly to thy own self. O let me begin nothing, let me will, think, and do nothing without thee. O Lord how long! Indeed I am not worthy of that which I desire of thee: I
pray

Of true Repentance. 31

pray thee let the Desire of my Soul dwell but in the Gates of thy Courts, make it but a Servant of thy Servants: O deliver it out of that horrible Pit, wherein there is no Comfort nor Refreshment.

O God in Christ Jesus! I am blind in my self, and know not my self for Vanity; thou art hidden from me in my Blindness, and yet thou art near unto me; but thy Wrath which my Desire hath awakened in me, hath made me dark: O take but the Desire of my Soul to thee, prove it O Lord and bruise it, that my Soul may attain a Ray of thy sweet Grace.

I lie before thee as a dying Man, whose Life is passing from his Lips, as a small Spark [going out,] kindle it O Lord, and raise up the Breath of my Soul before thee. Lord, I wait for thy promise, which thou hast made, saying, As I live I will not the Death of a Sinner, but that he should turn and live. I sink down my self into the Death of my Redeemer Jesus Christ

and

32 *Of true Repentance.*

and wait for thee, thy Word is Truth and Life.
Amen.

.. In this or the like Manner, every one may confess his Sins, as he himself findeth in his Conscience, what Sins he hath brought his Soul into. Yet if his Purpose be truly earnest, to use a Form is needless, for the Spirit of God, which at that Instant is in the Will of the Mind, will itself make the Prayer for him, in his Conscience; for it is it [the Spirit of God] which in a true earnest Desire worketh Repentance, and intercedeth for the Soul before God, through the Death of Christ.

But I will not hide from the beloved Reader, who hath a Christian Purpose, [but shew] how it commonly useth to go [with those who are] in such a firm Purpose and Resolution; though it goeth otherwise with one than with another, according as his Purpose is [more or less] earnest and great: For the Spirit of God is not bound, but useth divers Ways (*or Processes,*) as he knoweth [fitteth for] every one.

Yet

Of true Repentance. 33

Yet he that hath been in the Wars, can tell how to fight, and inform another that may happen to be in the like Case.

Now if it so come to pass, that such a Heart with a strong Resolution and Purpose, doth thus come before God, and enter into Repentance, it happeneth to it as with the Canaanitish Woman, as if God would not hear; the Heart remaineth without Comfort, its Sins and Unworthiness do also present themselves, as if it were unworthy of Comfort; the Mind is as it were speechless (*or dumb,*) the Soul groaneth in the deep, the Heart receiveth nothing, nor can it so much as pour forth its Confession before God, as if the Heart and Soul were shut up; the Soul would fain, but the Flesh keepeth it Captive; the Devil shutteth it up strongly, and representeth to it the Way of Vanity again, and tickleth it with the Lusts of the Flesh, and saith in the Mind, stay a-while, do this or that first; gather Money or Goods beforehand that thou mayest not stand in need of the World, and then afterwards enter into an honest Life, (*virtuous,*
E *pious,*

34 *Of true Repentance.*

pious, or godly Life,) into Repentance, it will be Time enough then.

O how many Hundreds do perish in such a Beginning, if they go back again into Vanity, and are as a young Graft broken off with the Wind, or withered by the Heat.

Beloved Soul, mark: If thou wilt be a Champion in thy Saviour Christ, against Death and Hell, and wouldst have the young Graft grow and become a Tree in the Kingdom of Christ, thou must go on, and stand fast in thy first earnest Purpose, it costeth thy first paternal Inheritance, and thy Body and Soul too, to become either an Angel in God, or a Devil in Hell. If thou wilt be crowned, thou must fight, thou must overcome in Christ, and not yield to the Devil: Thy Purpose must stand firm, thou must not prefer temporal Honour and Goods before it; when the Spirit of the Flesh saith, stay a-while, it is not convenient yet, then the Soul must say, now is my Time, for me to go back again into my Fathers [my Native] Country, out
of

Of true Repentance. 35

of which my Father Adam hath brought me; no Creature shall keep me back, and though thou earthly Body shouldst thereby decay and perish, yet I will now enter with my Will and whole Desire, into the Garden of Roses of my Redeemer Jesus Christ, through his Suffering and Death into him, and in the Death of Christ subdue thee thou earthly Body, which hath swallowed up my Pearl from thee, which God gave to my Father Adam in Paradise; and I will break the Will of thy Voluptuousness, which is in Vanity, and bind thee as a mad Dog, with the Chain of my earnest Purpose, and though thereby thou shouldst become a Fool in the Account of all Men, yet thou must and shalt obey the earnest Purpose of my Soul, none shall unloose thee from this Chain, but the temporal Death. Whereto God and his Strength help me.

A short DIRECTION

How the poor Soul must come before God again, and how it must fight for the noble Garland, what kind of Weapons it must use, if it will go to War against God's Anger, against the Devil, the World and Sin, against Flesh and Blood, also against the [Influence of the] Stars and Elements, and all his other Enemies.

BEloved Soul, there is Earnestness required to do this, it must not be a mere Commemoration or repeating of Words; the earnest resolved Will must drive this Work, else nothing will be attained. For if the Soul will obtain the triumphant Garland of Christ from the Noble Sophia, (*or the Divine Wisdom*) it must woo her for it in great Desire of Love, to get it at her Hands, it must intreat her in her most Holy Name for it, and come before her in most modest Humility, and not like a lustful Bull or
a

Of true Repentance. 37

a wanton Venus; for so long as any are such, they must not Desire these Things, for they shall not obtain them, and though something should be obtained by such in that Condition, it would be but as a Glimpse: But a chaste and modest Mind may well obtain so much, as to have the Soul in its noble Image (which died in Adam,) quickened in the Heavenly Corporality, as to the inward Ground, and put on the Garland, yet if this come to pass, it is taken off again from the Soul, and layed by as a Crown useth to be, after a King is crowped with it, it is layed by and kept: So it is also with the Soul, because it is yet encompassed with the House of Sin; that if the Soul should fall again, its Crown might not be defiled. This is spoken plainly enough for the Children that know and have tried these Things: None of the wicked are worthy to know any more of them.

Goods, and all that ever he hath, and even his earthly Life, to follow me, he is not worthy of me: Here Christ meaneth the Mind of the Soul, so that if there were any Thing that would keep the Mind from sin, though it have never

The

The Proceſs, (or Way.)

A Sober Mind is here requisite, which in an earnest Purpose, and deepest Humility, (with Sorrow for his Sins) cometh before God, in which there is such a Resolution, that a Man will not enter any more into the old Footsteps of Vanity, and though the whole World should account him a Fool for it, and he should lose both Honour and Goods, nay, and the temporal Life also, yet he would abide constant therein.

If ever he will obtain the Love and Marriage of the noble Sophia, he must make such a Vow as this in his Purpose and Mind. For Christ himself sayeth: He that forsaketh not Wife and Children, Brethren and Sisters, Money and Goods, and all that ever he hath, and even his earthly Life, to follow me, he is not worthy of me: Here Christ meaneth the Mind of the Soul, so that if there were any Thing that would keep the Mind back from it, though it have never
so

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so fair and glorious a Pretence, or shew in this World, the Mind must not regard it, but rather part with it, than with the Love of the Noble Virgin Sophia, in the Bud and Blossom of Christ, in his tender Humanity in us, as to the Heavenly Corporality. For this is the Flower in Sharon, the Rose in the Valley (*Jericho*,) wherewith Solomon delighteth himself, and termeth it his dear Love, his chaste Virgin, which he loved so much, as all other Saints before and after him did, whosoever hath obtained her, called her his Pearl.

After what Manner to pray for it, you may see by this short Direction following: The Work itself must be committed to the Holy Ghost, in every Heart wherein it is sought: He formeth and frameth the Prayer for him.

The

The P R A Y E R.

I Poor unworthy Person come before thee, O great and Holy God, and I lift up mine Eyes to thee, though I be not worthy, yet thy great Mercy, *viz.* thy faithful Promise in thy Word, hath now encouraged me to lift the Eyes of the Desire of my Soul up to thee; for my Soul hath now laid hold on the Word of thy Promise, and received it into it, and therewith it cometh to thee, and though it be but a strange Child before thee, which was disobedient unto thee, yet now it desireth to be obedient, and my Soul doth now infold itself with its Desire into that Word which became Man, which became Flesh and Blood, which hath broken Sin and Death in my Humanity, which hath changed the Anger of God into Love in the Soul, which hath deprived Death of its Power, and Hell of its Victory in Soul and Body; which hath opened a Gate for my Soul to the clear Face of thy Strength and Power. O Great and Most Holy God, I have brought the
Hunger

Of *true Repentance.* 41

Hunger and Desire of my Soul into this most Holy Word, and now I come before thee, and in my Hunger call into thee, thou living Fountain, through thy Word which became Flesh and Blood: Thy Word being come the Life in our Flesh, therefore I receive it firmly into the Desire of my Soul, as my own Life; and I pierce into thee with the Desire of my Soul through the Word in the Flesh of Christ; [*viz*] through his Holy Conception in the Virgin Mary, his whole Incarnation, his Holy Nativity, his Baptism in Jordan, his Temptation in the Wilderness, where he overcame the Kingdom of the Devil, and of this World, in the Humanity, through all his Miracles, which he did on Earth; through his Reproach and Ignominy, his innocent Death and Passion, the shedding of his Blood, when God's Anger in Soul and Flesh was drowned; through his Rest in the Sepulchre, when he awaked our Father Adam out of his Sleep, who was fallen into a dead Sleep as to the Kingdom of Heaven; through his Love, which pierced through the Anger, and destroyed Hell in the Soul; through his Resur-

F

rection

42 Of true Repentance.

rection from the Dead, his Ascension, the sending of the Holy Spirit into our Soul and Spirit, and through all his Words and Promises; [one of which is] that thou O God the Father wilt give the Holy Spirit to them that ask it, in the Name and through the Word which became Man.

O thou Life of my Flesh, and of my Soul in Christ my Brother, I beseech thee in the Hunger of my Soul, and intreat thee with all my Powers, though they be weak, to give me what thou hast promised me, and freely bestow upon me in my Saviour Jesus Christ, *viz.* his Flesh for Food, and his Blood for Drink, to refresh my poor hungry Soul, that it may be quickened, and strengthened in the Word, which became Man, by which it may long and hunger after thee aright.

O thou deepest Love in the most sweet Name JESUS, give thyself into the Desire of my Soul, for therefore thou hast moved thyself, and according to thy great Sweetness manifested thyself

Of true Repentance. 43

self in the human Nature, and called us to thee, as that Hunger and Thirst after thee, and hast promised us that thou wilt refresh us; I now open the Lips of my Soul to thee O thou sweet Truth; and though I am not worthy to desire it of thy Holiness, yet I come to thee through thy bitter Passion and Death, thou having sprinkled my Uncleanness with thy Blood, and sanctified me in thy Humanity, and made an open Gate for me through thy Death, to thy sweet Love in thy Blood, through thy five holy Wounds, from which thou didst shed thy Blood; I bring the Desire of my Soul into thy Love.

O Jesus Christ, thou Son of God and Man, I pray thee receive into thyself thy purchased Inheritance, which thy Father hath given thee. I cry within me, [that I may enter] through thy holy Blood and Death into thee: Open thyself in me, that the Spirit of my Soul may reach thee, and receive thee into it. Lay hold on my Thirst in me with thy Thirst; bring thy Thirst after us Men, which thou haddest upon the Cross, into my Thirst, and give me thy

44 *Of true Repentance.*

Blood to drink in my Thirst, that my Death in me which holdeth me Captive, may be drowned in the Blood of thy Love, and that my extinguished (*or disappeared*) Image, (which as to the Kingdom of Heaven disappeared in my Father Adam through Sin) may be made alive through thy powerful Blood, and cloath my Soul with it again, as with the new Body which dwelleth in Heaven, in which Image, thy holy Power and Word which became Man dwelleth, which is the Temple of thy holy Spirit, which dwelleth in us, as thou hast promised us, saying, we will come to you, and dwell in you.

O thou great Love of Jesus Christ, I can do no more but sink my Desire into thee, thy Word which became Man, is Truth; since thou hast bidden me come, now I come. Be it unto me according to thy Word and Will. Amen.

A Warning

A Warning to the READER.

Beloved Reader, of Love to thee, I will not conceal from thee what is here earnestly signified to me. If thou lovest the Vanity of the Flesh still, and art not in an earnest Purpose on the Way to the New Birth, (*or Regeneration*) intending to become a New Man, than leave the above-written Words in these Prayers unnamed, or else they will turn to a Judgment of God in thee. Thou must not take the holy Names in vain, thou art faithfully warned, they belong to the Thirsty Soul: If the Soul be in earnest, it shall find by Experience what [Words] they are.

A Direction

A DIRECTION,

How the Soul must meet its beloved, when its beloved knocketh in the Centre, in the shut Chamber of the Soul.

Beloved Soul, thou must be earnest without Intermission, thou shalt certainly obtain the Love of a Kiss from the Noble Sophia, (*or Divine Wisdom*) in the Holy Name JESUS; for she standeth however before the Door of the Soul, knocking and warning the Sinner of his wicked Way: Now if he once thus desireth her Love, she is ready for him, and kisseth him with the Beams of her sweet Love, from whence the Heart receiveth Joy, but she doth not presently lay herself into the Marriage Bed with the Soul; that is, she doth not presently awaken the extinguished Heavenly Image in herself, which disappeared in Adam (*in Paradise*) there is Danger to man in it; for if Adam and Lucifer fell, (*having it manifested in them*) it
may

Of true Repentance. 47

may then easily so come to pass with Man, he being yet so strongly bound in Vanity.

The Bond of thy Promise must be faithful, before she will crown thee; thou must be tempted first and tried; she taketh the Beams of her Love from thee again, to see whether thou wilt prove faithful; also she letteth thee stand and answereth thee not so much as with one look of her Love; for before she will Crown thee thou must be judged, that thou mightest Taste the bitter Potion (*the Vinegar or Dregs,*) which thou hast filled for thyself in thine Abominations; thou must come before the Gates of Hell first, and there shew forth thy Victory for her in her Love, in that Strength, wherewith she beheld thee in Opposition to the Devils Aspect.

Christ was tempted in the Wilderness, and if thou wilt put on him, thou must go through his whole Progress, (*Process, or Journey*) from his Incarnation to his Ascension; and though thou art not able, nor needest to do that which he hath done; yet thou must enter wholly in-
to

48 Of *true Repentance.*

to his Process, and therein die continually from the Vanity of the Soul, for the Virgin Sophia espouseth not herself to the Soul, except in this Property which springeth up in the Soul, through the Death of Christ, as a new Plant standing in Heaven; the earthly Body cannot comprehend her in this Life, (*or Time*) for it must first die from Vanity; but the Heavenly Image which disappear'd in Adam, viz. the true Seed of the Woman (wherein God became Man, and into which he brought his living Seed, the Heavenly Substantiality,) is capable of the Pearl, after the Manner it came to pass in Mary, in the Limit (*bound, end, or fulfilling*) of the Covenant.

Therefore, take heed what thou doest, when thou hast made thy Promise, keep it, and then she will crown thee rather than thou wouldst be crowned, but thou must be sure, when the Tempter cometh to thee with the Pleasure, Beauty, and Glory of the World, that then thy Mind reject it and say, I must be a Servant and not a Master in the Vineyard of Christ; I am
but

Of true Repentance. 49

but a Servant of God in and over all that I have, and I must do with it as his Word teacheth me; my Heart must sit down with the simple and lowly, in the Dust, and be humble always. What state and Condition soever thou art in, Humility must be in the Front, or else thou wilt not obtain her Marriage; the Free Will of thy Soul must stand as a Champion; for if the Devil cannot prevail (*or victorize*) against the Soul with Vanity, and if the Soul will not bite at the Bait, then he cometh with the Soul's Unworthiness and Catalogue of Sins, and then thou must fight hard, and here the Merits of Christ must be set in the Front, or else the Creature cannot prevail against the Devil, for in this it goeth so terribly with many, that the outward Reason thinketh that Person to be distracted, and possessed with the Devil: The Devil defendeth himself so horribly in many (especially if he have had a great Fort (*Fortress Castle, or Den*) of Prey in him) that he must be stoutly assaulted before he will depart and leave his Fort of Prey; here Heaven and Hell are fighting one against the other.

G

Now

50 *Of true Repentance.*

Now if the Soul continue constant and getteth the Victory over the Devil in all his Assaults, disesteeming all temporal Things for the Love of its noble Sophia, then the precious Garland will be set upon it for a Token (*or Ensign*) of Victory.

Here the Virgin, (which manifesteth herself from the dear Name of JESUS with Christ, the treader upon the Serpent, God's Anointed) cometh to the Soul, and kisseth it with her sweetest Love in the Essence most inwardly, and impresseth her Love into its Desire for a Token of Victory: And here Adam in his Heavenly Part riseth again from Death in Christ, of which I cannot write, for there is no Pen in this World that can express it, it is the Wedding of the Lamb, where the noble Pearl is sown with very great Triumph, though in the Beginning it be small like a Grain of Mustard seed, as Christ saith.

Now when the Wedding is over, the Soul must take heed that this Tree, (*Pearl-Tree, or*
Tree

Of *true Repentance.* 51

Tree of Faith) oft spring and grow, as it hath promised its Virgin. For then the Devil will presently come with his tempestuous Storm, ungodly People, who will scoff at, contemn and crie down this for Madness, and then a Man must enter into the Process of Christ, under his Cross. Here it will appear indeed, and in Truth, what Christians we are: Here he must suffer himself to be proclaimed a Fool and ungodly Wretch; nay his greatest Friends, who favoured him, or flattered him in the Lusts of the Flesh, will now be his Enemies, and though they know not why, yet they will hate him. Thus Christ hideth his Bride wholly under the Cross, that she may not be known in this World; the Devil also striveth that these Children may be hidden from the World, lest perhaps many such Branches should grow in that Garden which he supposeth to be his.

This I have set down for the Information of the Christian-minded Reader, that he might know what to do if the same should befall him.

A very

A very earnest PRAYER in
Temptation:

*Against God's Anger in the Conscience, and
also against Flesh and Blood, when the Temp-
ter cometh to the Soul, and wrestleth with
it.*

MOST deep Love of God in Christ Jesus,
leave me not in this Distress, I confess
I am guilty of the Sins which now rise up in
my Mind or Conscience, if thou forsake me, I
must sink: Hast thou not promised me in thy
Word, saying, if another could forget her Child,
which yet can hardly be, yet thou wilt not for-
get me; thou hast set me as a Sign in thine
Hands which were pierced through with sharp
Nails, and in thy open Side whence Blood and
Water gushed out, Poor Man that I am, I am
caught in thy Anger, and can in my Ability do
nothing before thee; I sink myself down into
thy Wounds and Death.

O great

Of true Repentance. 53

O great Mercy of God, I beseech thee deliver me from the Bonds of Satan; I have no Refuge in any Thing, but only in thy Holy Wounds and Death; into thee I sink down in the Anguish of my Conscience, do with me what thou wilt; in thee I will now live or die, as pleaseth thee, let me but die and perish in thy Death, do but bury me into thy Death, that the Anguish of Hell may not touch me. How can I excuse myself before thee, that knowest my Heart and Reins, and settest my Sins before mine Eyes. I am guilty of them, and yield myself into thy Judgment, accomplish thy Judgment upon me, through the Death of my Redeemer Jesus Christ.

I fly unto thee thou righteous Judge through the Anguish of my Redeemer Jesus Christ, when he did sweat the bloody Sweat on the Mount of Olives for my Sake, and was scourged of Pontius Pilate for me, and suffered a Crown of Thorns to be pressed on upon his Head, that his Blood came forth.

O righteous

54 *Of true Repentance.*

O righteous God, hast thou not set him in my Stead; he was innocent, but I guilty, for whom he suffered, wherefore should I despair under thy Wrath? O blot out thy Anger in me through his Anguish, Passion, and Death; I give myself wholly into his Anguish, Passion and Death; I will stand still in his Anguish and Passion before thee, do with me what thou pleasest, only let me not depart from his Anguish: Thou hast freely given me his Anguish, and drowned thy Wrath in him; and though I have not accepted it, but am departed from him, and am become faithless, yet thou hast given me this precious Pledge in my Flesh and Blood, for he hath taken my Flesh and Soul upon his Heavenly Flesh and Blood, and hath satisfied the Anger in my Flesh and Soul in him, with his Heavenly Blood. Therefore receive me now in his Satisfaction, and put his Anguish, Passion, and Death in thy Wrath, which is kindled in me, and break thy Judgment in me in the Blood of his Love.

O great

Of true Repentance. 55

O great Love! In the Blood and Death of Jesus Christ, I beseech thee break the Fort of Prey, which the Devil hath made, and built up in me, where he resisteth me in the Way of thy Grace; drive him out of me, that he may not overcome me, for no one living can stand in thy Sight, if thou withdraw thy Hand from him.

O come thou Breaker-through the Anger of God, destroy its Power, help my poor Soul to fight and overcome it: O bring me into Victory, and uphold me in thee; break in Pieces its Seat in my Vanity, that is kindled in my Soul and Flesh. O mortify the Desire of my Vanity, in Flesh and Blood, which the Devil hath now kindled by his false Desire, by hellish Anguish and Desperation. O quench it with thy Water of eternal Life, and bring my Anguish forth through thy Death. I wholly sink myself down into thee; and though both Soul and Body should this Hour faint and perish in thy Wrath, yet I will not let thee go. Though my Heart saith utterly, No, No, yet the Desire of my Soul shall hold fast on thy Truth, which
neither

56 Of true Repentance.

neither Death nor the Devil shall take away from me: For the Blood of Jesus Christ the Son of God, cleanseth us from all our Sins, this I lay hold on, and let the Anger of God do what it will with my Sin, and let the Devil roar over my Soul in his Fort of Prey, which he hath made, as much as he will. Neither the Devil, Death nor Hell shall pull me out of my Saviour's Wounds: Thou must at length be confounded in me thou noisome Devil, and thy Fort of Prey must be forsaken, for I will drown it in the Love of Jesus Christ, and then dwell in it if thou canst. *Amen.*

An

An Information in Temptation.

Beloved Reader, this is no jesting Matter, he that accounteth it so, hath not tried it, neither is he judged (*his Conscience is asleep still*) as yet: And though it should be deferred till his last End, which is dangerous, yet he must pass through this Judgment (*Trial or Temptation.*) Happy is he that passeth through it betimes in his young Years, before the Devil buildeth his Fort of Prey strong, he may afterwards prove a Labourer in the Vineyard of Christ, and sow his Seed in the Garden of Christ he shall reap the Fruit in due Time. This Judgment continueth a long while upon many, several Years if he do not earnestly put on the Armour of Christ, but stay till the Judgment of Temptations first exhort him to Repentance. But he that cometh of himself, of his own earnest Purpose, and endeavoureth to depart from his evil Ways, the Temptation will not be so

58 *Of true Repentance.*

hard for him, neither will it continue so long, yet he must stand out valiantly, till Victory be gotten over the Devil, for he shall be mightily assisted, and all shall turn to the best for him; so that afterwards when the Day (*or Dawning*) breaketh in the Soul, he turneth it to the great Praise and Glory of God, that the Driver is overcome.

Short PRAYERS.

When the noble Sophia (or eternal Wisdom) kisseth the Soul with her Love, and offereth her Love to it.

O Most gracious and deepest Love of God in Christ Jesus! I beseech thee grant me thy Pearl, impress it into my Soul, and take my Soul into thy Arms.

O thou sweet Love! I confess I am unclean before thee, take away my Uncleanness through thy Death, and carry through the Hunger and
thirst

Of true Repentance. 59

Thirst of my Soul, through thy Death in thy Resurrection, in thy Triumph; cast my whole Self (*or Selfhood*) down to the Ground in thy Death; take it Captive, and carry my Hunger through, in thy Hunger.

O highest Love, hast thou not appeared in me? Stay in me, and inclose me in thee, keep me in thee, so that I may not be able to depart from thee, fill my Hunger with thy Love, feed my Soul with thy Heavenly Substance, give it thy Blood to drink, and Water it with thy Fountain.

O great Love! Awaken my disappeared Image in me (which as to the Kingdom of Heaven disappeared in my Father Adam) by that Word which awakened it (*the Image*) in the Seed of the Woman in Mary; quicken it I beseech thee.

O thou Life and Power of the Deity, which hast promised us saying; we will come to you and dwell in you: O sweet Love! I bring my

60 *Of true Repentance.*

Desire into this Word of thy Promise; thou hast promised, that thy Father will give the Holy Spirit to those that ask him for it, therefore I now bring the Desire of my Soul into thy Promise, and I receive thy Word into my Hunger; increase thou in me my Hunger after thee: Strengthen me O sweet Love in thy Strength; quicken me in thee, that my Spirit may taste thy Sweetness: O do thou believe by thy Power in me, for without thee I can do nothing.

O sweet Love! I beseech thee through that Love wherewith thou didst overcome the Anger of God, and didst change it into Love and Divine Joy. I pray thee also change the Anger in my Soul by the same great Love that I may become obedient unto thee, and that my Soul may love thee therein for ever: O change my Will into thy Will, bring thy Obedience into my Disobedience, that I may come obedient to thee.

O great Love of Jesus Christ, I humbly fly to thee, bring the Hunger of my Soul into thy Wounds,

Of true Repentance. 61

Wounds, from whence thou didst shed thy Holy Blood, and didst quench the Anger with Love: I bring my Hunger into thy open Side, from whence came forth both Water and Blood, and throw myself wholly into it; be thou mine, and quicken me in thy Life, and let me not depart from thee.

O my noble Vine, I beseech thee give Sap to me thy Branch; that I may bud and grow in thy Strength and Sap, in thy Essence; beget in me true Strength by thy Strength.

O sweet Love art thou not my Light? Enlighten thou my poor Soul in its close Prison, in Flesh and Blood; bring it into the right Way; destroy the Will of the Devil, and bring my Body through the whole Course of this World, through the Chamber of Death, into thy Death and Rest; that at the last Day it may arise in thee from thy Death, and live in thee for ever: O teach me what I must do in thee: I beseech thee be thou my willing, knowing, and doing, and let me go no whither without thee:

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thee: I yield myself wholly up to thee.
Amen.

A P R A Y E R.

For [the obtaining] the Divine working Protection and Government; (shewing) how the Mind should work with and in God, in Christ the Tree of Life.

O Thou Living Fountain, in thee I lift up the Desire of my Soul, and cry with my Desire [to enter] through the Life of my Saviour Jesus Christ in thee

O thou Life and Power of God, awaken thyself in the Hunger of my Soul, with thy Desire of Love, through the Thirst which Jesus Christ had upon the Cross after us Men, and carry my weak Strength through by thy mighty Hand in thy Spirit; be thou the Working and Will in me with thine own Strength, Blossom in the Strength of Jesus Christ in me, that I
may

Of true Repentance. 63

may bring forth Praise unto thee, the true Fruit in thy Kingdom: O let my Heart and Desire never depart from thee.

But I swim in Vanity, in this Valley of Mi-
fery, in this outward Earthly Flesh and Blood,
and my Soul and noble Image, which is accord-
ing to thy Similitude, is encompassed with E-
nemies on every Side; viz. with the Desire of
the Devil against me, with the Desire of Va-
nity in Flesh and Blood, also with all the Op-
position of wicked Men, who know not thy
Name; and I swim with my outward Life in
the [Properties of the] Stars and Elements,
having my Enemies lying in wait for me every
where, inwardly and outwardly, together with
Death, the Destroyer of this vain Life, and
therefore I fly to thee O holy Strength of God,
being thou hast manifested thyself with thy
Love in Mercy, in our Humanity, through thy
holy Name Jesus, and hast also given it to be
a Companion (*or a Guide*) in us: Therefore I
beseech thee let his Angels that Minister to
him, attend upon our Souls, and encamp them-
selves

64 Of *true Repentance.*

selves about us, and defend us from the Fiery Darts of the Desire of that wicked one, which shooteth into us daily, by the Curse of the Anger of God, which is awakened in our Earthly Flesh: Keep back by thy Strength, the infectious Rays of the Influence of the Stars (*the inward Stars and Costellations in our Bodies*) in their Opposition, into which Rays the wicked one mingleth himself with his Desire, to poison us in Soul and Flesh; and to bring us into false (*or evil*) Desires, and also into Infirmary and Misery. Turn away these Rays of Anger with the holy Name Jesus in our Soul and Spirit, that they may not touch us, and let thy good and holy Angel stand by us to turn away these Rays of Poison from our Bodies.

O great Love and sweet strength IHSUH, thou Fountain of divine Sweetness [flowing] out of the great eternal Name JEHOVAH, I cry with the Desire of my Soul [to come] into thee; my Soul cryeth [to come] into that Spirit, from whence the Soul was breathed into the Body, and which hath formed it in the Likeness of
God,

Of true Repentance. 65

God, my Soul desireth in its Thirst [to get] the sweet Fountain which springeth from JEHOVAH, into it Self, to refresh God's Breath of Fire, which itself is, so that the sweet Love of JESUS, may rise in its Breath of Fire, through the Fountain JESUS [springing] out of JEHOVAH, and that CHRIST the holy [one] may be manifested, and become Man in my disappeared Image of Heavenly, Spiritual Corporality, and that the poor Soul may receive its beloved Bride again in its Arms, with whom it may rejoice for ever.

O IMMANUEL! Thou Wedding Chamber, God and Man, I yield up myself into the Arms of thy Desire towards us, in us; it is thy Self whom I Desire: O blot out the Anger of thy Father, with thy Love in me, and strengthen my weak Image in me, that I may overcome and tame the Vanity in Flesh and Blood, and serve thee in Holiness and Righteousness.

O thou great and most holy Name and Power of God JEHOVAH, which hath stirred
I thy-

66 *Of true Repentance.*

thyself with thy most sweet Power JESUS, in the Limit (*Goal or Mark*) of the Covenanted Promise to our Father Adam, in the Womans Seed; in the Virgin Mary, in our disappeared Heavenly Humanity, and brought the Living Essentiality of thy Holy Power in the Virgin Wisdom (*in Virginali Sapientia*) of God, into our Humanity, which was extinguished as (*or in thy Sight*) to thee; and hast given it to us, to be our Life, Victory, and new Regeneration; I entreat thee with all my Strength, beget a new Holy Life in me, by thy sweet Power JESUS, that I may be in thee and thou in me, and that thy Kingdom may be made manifest in me, and that the Will and Conversation of my Soul may be in Heaven.

O great and incomprehensible God, thou who fillest all Things, be thou my Heaven in which my new Birth in CHRIST JESUS may dwell; let my Spirit be the stringed Instrument, Harmony, Sound, and Joy of thy Holy Spirit: Strike the Strings in me, in thy Regenerate Image, and carry through my Harmony

Of true Repentance. 67

mony into thy Divine Kingdom of Joy, in the great Love of God, in the Wonders of thy Glory and Majesty, in the Communion of the Holy Angelical Harmony, build up the Holy City Zion in me, in which as Children of Christ we all live together in one City, which is Christ in us, into thee I wholly plunge (*or sink*) myself, do with me what thou plearest. *Amen.*

A P R A Y E R.

In Temptation under the Cross of Christ, at that Time when all our Enemies assault us, and when we are persecuted and hated, in (for) the Spirit of Christ, and slandered and reproached as Evil Doers.

POOOR Man that I am, I walk full of Anguish and Trouble, in my Pilgrimage into my Native Country again, from whence I came [in Adam,] and go through the Thistles and Thorns of this World, to thee again. O God my Father: The Thorns tear me on every Side,

68 *Of true Repentance.*

and I am afflicted and despised by my Enemies; they scorn my Soul, and despise it as an Evil Doer, who hath broken the Faith with them; they despise my walking towards thee, and account it foolish; they think I am Senseless, because I walk in this Thorny Way, and go not along with them in their Hypocritical Way.

O Lord Jesus Christ, I fly to thee under the Cross; O dear Immanuel receive me, and carry me into thy Self, through the Path of thy Pilgrimage, (in which thy Self didst wake in this World) viz. Through thy Incarnation, Poverty, Reproach and Scorns; also through thy Anguish, Passion, and Death. Make me like unto thy Image; send thy good Angel along with me to shew me the Way through the horrible Thorny Wilderness of this World: Assist me in my Misery; comfort me with that Comfort wherewith the Angel comforted thee in the Garden, when thou didst pray to thy Father, and didst sweat Drops of Blood: Sustain me in my Anguish and Persecution, under the Reproach of the Devils and all wicked Men, that know not thee,

Of true Repentance. 69

thee, but refuse to walk in thy Way. O great Love of God, they know not thy Way, and do this in Blindness, through the Deceit of the Devil; have Pity on them, and bring them out of Blindness into the Light, that they may learn to know themselves, and how they lie Captive in the Filth and Mire of the Devil, in a dark Dungeon (*or Valley*) fast bound with three Chains. O great God, have Mercy upon Adam and his Children, redeem them in Christ the new Adam.

I fly to thee O Christ, God and Man, in this Pilgrimage, (*or Journey*) which I must pass in this dark Valley, every where despised and troubled, and accounted an ungodly wicked Man. O Lord it is thy Judgment upon me, that my Sins and inbred Vanity may be judged in this Pilgrimage before thee, and I as a Curse be made an open Spectacle, on which thy Anger may satiate itself, and thereby may take the eternal Reproach away from me. It is the Token of thy Love, and thereby thou bringest me into the Reproach, Anguish, Suffering and
Death

70 *Of true Repentance.*

Death of my Saviour Jesus Christ, that so I may die from Vanity, in my Saviour, and spring up in his Spirit with my new Life, through his Reproach and Ignominy, through his Death.

I beseech thee O Christ, thou patient Lamb of God, grant me Patience in my Way of the Cross, through all thy Anguish and Reproach, thy Death and Passion, thy Scorn and Contempt upon the Cross, where thou wert despised in my Stead; and bring me therein, as a patient Lamb to thee, into thy Victory. Let me live with thee and in thee, and convert my Persecutors, which (unknown to themselves) by their reproaching, Sacrifice my Vanity and inbred Sins before thy Anger; they know not what they do, they think they do me harm, but they do me good, they do that for me, which I should do myself before thee. I should daily lay open and acknowledge my Shame (*or Vileness*) before thee, and thereby sink myself down into the Death of thy beloved Son, that my Shame might die in his Death; but I being too negligent, weary, faint, and feeble, therefore
thou

Of *true Repentance*, 71

thou usest them (*my Enemies*) in thy Anger, to open and discover my Vileness (*or Shame*) before thy Anger, which thy Wrath take hold of, and sinketh it down into the Death of my Saviour.

O merciful God, my vain Flesh cannot know how well thou intendest towards me, when thou sufferest my Enemies to take my Vileness from me, and sacrifice it before thee: My Earthly Mind supposeth, that thou afflictest me for my Sins, and I am extremely perplexed at it; but thy Spirit in my inward New Man telleth me, that it is of thy Love towards me, that thou intendest good to me by it, when thou sufferest my Enemies to persecute me, it is best for me that they perform the Work in my Stead, and unfold my Sins before thee in thy Anger, that it may swallow them up, that they may not follow me into my Native Country; for they (*my Enemies*) are strong and lusty, still in thy Anger, and therefore can do it better than I that am feeble and fainting already in the Will of

Vanity:

72 *Of true Repentance.*

Vanity? This thou knowest full well O thou righteous God.

I beseech thee therefore, O righteous God, since thou usest them as Servants to me, to do so good an Office for me, though my Earthly Reason knoweth it not, that thou wouldst make them also to know my Way; and send them also such Servants, but yet beforehand bring them to the Light, that they may know thee and give thee Thanks.

O merciful God in Christ Jesus (in my Knowledge) I beseech thee, out of thy deep Love towards us poor Men, which thou had manifested in me, in the hidden Man, call us all in thee, to thee. O stir thyself in us yet once in this last Trouble, thy Anger being kindled in us, do thou resist thy Anger in us, least it swallows us up both Soul and Body.

O thou dawning of the Day-spring (*or Day-break*) of God, break forth to the full, art

thou

Of true Repentance. 73

thou not already risen? Manifest thy holy City Zion, thy holy Jerusalem in us.

O great God! I see thee in the Depth of thy Power and Strength: Awaken me wholly in thee, that I may be quickened in thee: Break off the Tree of thy Anger in us, and let thy Love spring forth and bud in us.

O Lord, I lie down in thy Sight, and beseech thee not to rebuke us in thine Anger; are we not thy Possession which thou hast purchased? Forgive all of us our Sins, and deliver us from the Enmity of thy Wrath, and from the Reproach and Envy of the Devil, and bring us under thy Cross in Patience into Paradise again. Amen.

K

Here

74 Of true Repentance.

Here followeth a Prayer or Dialogue between the poor Soul and the noble Virgin Sophia, in the inward Ground of Man, viz. between the Spirit of Christ in the New Birth, out of his Humanity in us, and the Soul; shewing how great a Joy there is in the Heaven of the New Regenerate Man, and how lovingly and graciously the noble Sophia presenteth herself to her Bridegroom the Soul, when it entereth into Repentance, and how the Soul behaveth itself towards her, when the Virgin Sophia appeareth to it.

The Gates of the Paradifical Garden of Roses.

This is understood by none but the Children of Christ, who have known it by Experience.

WHEN Christ the Corner-stone, stirreth himself in the extinguished Image of Man, in his hearty Conversion and Repentance; then

Of true Repentance. 75

then Virgin Sophia appeareth in the stirring of the Spirit of Christ, in the extinguished Image, in her Virgin's Attire before the Soul; at which the Soul is so amazed and astonished in its Uncleanness, that all its Sins immediately awake in it, and tremble and shake before her. For then the Judgment passeth upon the Sins of the Soul, so that it even goeth back in its Unworthiness, and is ashamed in the Presence of its fair Love, and entereth into itself, denying itself as utterly unworthy to receive such a Jewel. This is understood by them who are of our Tribe, who have tasted this Jewel, and to none else. But the noble Sophia draweth near in the Essence of the Soul, and kisseth it friendly, and tinctureth (*shineth through or coloureth*) the dark Fire of the Soul with her Rays of Love, and shineth through the Soul with her Kiss of Love; then the Soul skippeth in its Body for great Joy, in the Strength of this Virgin Love, triumphing and praising the great God, in the Strength of the noble Sphia.

76 *Of true Repentance.*

I will set down here a short Description how it is, when the Bride embraceth the Bridegroom, for the Consideration of the Reader, who perhaps hath not yet been in this Place where the Bride embraceth her Bridegroom; it may be, he will be desirous to follow us, and to enter into the Place where Men dance with Sophia (*or the Divine Wisdom.*)

I.

When that which is before-mentioned cometh to pass, the Soul rejoiceth in its Body, and saith,

PRaise, Thanksgiving, Strength, Honour and Glory, be to thee O great God in thy Power and Sweetness, for that thou hast redeemed me from the Driver of Anguish: O thou fair Love! My Heart embraceth thee, where hast thou been so long? Methought I was in Hell in the Anger of God. O gracious Love, abide with me I beseech thee, and be my Joy and Comfort: Lead me in the right Way, I give myself
myself

Of true Repentance. 77

myself up into thy Love; I am dark before thee, do thou enlighten me. O noble Love, give me thy sweet Pearl, put it I pray thee into me.

O great God in Christ Jesus, I praise and magnify thee now in thy Truth, in thy great Power and Glory, for that thou hast forgiven me my Sins, and filled me with thy Strength, I shout for Joy before thee in my Life, and extol thee in thy Firmament [of Heaven] which none can open but thy Spirit in thy Mercy: My Bones rejoice in thy Strength, and my Heart delighteth (*sporteth*) in thy Love. Thanks be to thee for ever, for that thou hast delivered me out of Hell, and turned Death into Life in me: O sweet Love! Let me not depart from thee again; grant me thy Garland of Pearl, and abide in me: O be my peculiar Possession, that I may rejoice in thee for ever.

Upon

78 Of true Repentance.

Upon this, Virgin Sophia saith to the Soul.

MY noble Bridegroom, my Strength and Power, you are a thousand Times welcome, why hast thou forgotten me so long, that I have been constrained in great Grief to stand without the Door and knock? Have I not always called thee and entreated thee, but thou hast turned away thy Countenance from me, and thy Ears declined my Territories: Thou couldst not see my Light, for thou didst walk in the Valley of Darkness: I was very near thee, and intreated thee continually, but thy Sin held thee Captive in Death, so that thou knowest me not: I came to thee in great Humility and called thee, but thou wert rich in the Power of the Anger of God, and didst not regard my Humility and Lowliness: Thou hadst taken the Devil to be thy Paramour, he hath defiled thee thus, and built up his Fort of Prey in thee, and turned thee quite away from my Love and Faith, into his Hypocritical Kingdom of Falshood, wherein thou hast committed much Sin and Wickedness,

Of *true Repentance*, 79

ness, and broken thy Will off from my Love, and so broken the Bond of Wedlock, and set thy Love and Affection upon a Stranger, and suffered me thy Bride, which God did give thee, to stand alone in the extinguished Substance, without the Power of thy fiery Strength. I could not be joyful without thy fiery Strength, for thou art my Husband, my shining [Brightness] is made manifest by thee; thou canst manifest my hidden Wonders in thy fiery Life, and bring them into Majesty; and yet without me thou art but a dark House, wherein is nothing but Anguish and Torment, and an odious horrible Pain.

O noble Bridegroom, stand still with thy Countenance towards me, and give me thy Rays of Fire, bring thy Desire into me, and kindle me, and then I will bring the Rays of my Love from my Meekness, into thy fiery Essence, and kiss thee for ever.

O my Bridegroom, how well am I now I am in Wedlock with thee? O kiss me with thy
Desire

80 *Of true Repentance.*

Desire in thy Strength and Power, and then I will shew thee all my Beauty, and will rejoice and delight myself with thy sweet Love and shining Brightness in thy fiery Life: All the holy Angels do rejoice with us, to see us now married together again. My dear Love, I now intreat thee to abide in my Faith, and do not turn thy Face away from me any more, work thou thy Wonders in my Love, for which God hath raised thee up.

II.

The Soul saith again to its noble Sophia, its Love, that is born again in the Soul.

O My noble Pearl, and opened Flame of my Light in my anxious fiery Life, O how thou changest me into thy Joy: O beautiful Love I have broken my Faith with thee, in my Father Adam, and with my fiery Strength have turned myself to the Pleasure and Vanity of the outward World, and have fallen in Love with a Stranger, and had been constrained to walk in
the

Of true Repentance. 81

the Valley of Darknes in this strange Love, if thou hadst not come to me into the House of my Misery, in thy great Faithfulness, by thy piercing through and destroying God's Anger, Hell and dark Death, and restored thy Meekness and Love to my fiery Life.

O sweet Love; thou hast brought the Water of eternal Life out of the Fountain of God with thee to me, and refreshed me in my great Thirst; I behold in thee the Mercy of God, which was hidden from me before by the strange Love; in thee I can rejoice, thou changest my Anguish of Fire to be great Joy to me. O aimable Love, give me thy Pearl, that I may continue in this Joy for ever.

Upon this the Noble Sophia answereth the Soul again, and saith,

MY dear Love and faithful Treasure, thou highly rejoicest me in thy Beginning: I have indeed broken into thee through the deep Gates of God, through God's Anger, through
L Hell

82 *Of true Repentance.*

Hell and Death, into the House of thy Misery, and have graciously bestowed my Love upon thee, and delivered thee from the Chains and Bonds wherewith thou wert fast bound; I have kept my Faith with thee; but thou desirest now an exceeding great Thing of me, which I will not willingly venture with thee. Thou wouldst have my Pearl as thy proper own; remember I pray O my beloved Bridegroom, that thou didst carelessly loose it before in Adam, and besides, thou standest yet in great Danger, and walkest in two dangerous Kingdoms, viz. in the Original Fire, thou walkest in that Country, wherein God calleth himself a strong zealous God, and a consuming Fire. The other Kingdom thou walkest in, is the outward World the Air, wherein thou dwellest in the vain corrupt Flesh and Blood, where the Pleasure of the World and the Assaults of the Devil pass over thee every Hour, thou mayest perhaps in thy great Joy bring Earthliness again into my Beauty, and darken my Pearl; thou mayest also perhaps grow proud as Lucifer did, when he had the Pearl in his Possession, and so mayest turn thyself a
way

Of true Repentance. 83

way from the Harmony of God, and then I must afterwards be deprived of my Love for ever.

I will keep my Pearl in my Self, and dwell in the Heaven in thee, in thy extinguished, but now in me revived Humanity, and reserve my Pearl for Paradise, until thou puttest away this Earthliness from thee, and then I will give it thee to possess. But I will readily afford, and present my Countenance to thee, and the sweet Rays of the Pearl, during the Time of this Earthly Life. I will dwell with the Pearl in the inner Choir, and be thy faithful loving Bride. I will not espouse myself with (*or into*) thy Earthly Flesh, for I am a Heavenly Queen, my Kingdom is not of this World, yet I will not cast thy outward Life away, but visit it often with my Rays of Love, for thy outward Humanity shall return again; but I will not have the Beast of Vanity, neither did God create it in Adam with a Purpose to have it so Gross and Earthly, but in Adam thy Desire through Lust, formed this Bestial Grossness from and with all the Effences of the awakened

84 Of true Repentance.

Vanity of the Earthly Property, wherein Heat and Cold, Pain, Enmity, and Dissolution (*Division, Corruption, or breaking asunder*) consisteth.

Now my dear Love and Bridegroom, yield but thyself up into my Will; I will not forsake thee in this Earthly Life in thy Danger, though the Anger of God should pass upon thee, so that thou shouldst grow affrighted and disheartened, or shouldst think that I had forsaken thee; yet I will be with thee and preserve thee, for thou thy Self knowest not what thine Office is. Thou must in this Time work and bear Fruit; thou art the Root of this Tree, Branches must be produced out of thee, which must all be brought forth in Anguish; but I come forth together with thy Branches in their Sap, and bring forth Fruit upon thy Boughs, and thou knowest it not; for the Most High hath so ordered, that I should dwell with and in thee.

Involve

Of true Repentance. 85

Involve thyself therefore into Patience, and take heed of the Pleasure of the Flesh, break the Will and Desire thereof, bridle it as an unruly Horse, and then I will often visit thee in thy fiery Essence, and give thee my Kiss of Love, and bring a Garland for thee out of Paradise with me, for a Token of my Love, and put it upon thee, in which thou shalt rejoice; but I give thee not my Pearl for a Possession during this Time; thou must continue in Resignation, and hearken what the Lord playeth in thy Harmony in thee: Moreover thou must give Sound and Essence to thy Tune out of my Strength and Virtue, for thou art now a Messenger of his Mouth, and must set forth his Praise and Glory. For this Cause I have now contracted myself a-new with thee, and set my triumphant Garland upon thee, which I have gotten in the battle against the Devil and Death, but the Crown of Pearl wherewith I crowned thee, I have laid that aside for thee, thou must wear it no more till thou art become pure in my Sight.

86 Of true Repentance.

III.

The Soul saith further to the Noble Sophia.

O Thou fair and sweet Consort, what shall I say before thee; let me be only commended unto thee, I cannot preserve myself, if thou wilt not give me thy Pearl, I leave it to thy Will; give me but thy Rays of Love, and carry me through thy Pilgrimage. Awake thou, and bring forth what thou wilt in me, I will from henceforth be thy own, I Will or Desire nothing for myself, but what thou thyself Wilt through me; I had fooled away thy sweet Love, and not kept my Faith with thee, whereby I was fallen into eternal Punishment; but seeing of Love, thou art come to me into the Anguish of Hell, and hast delivered me from Torment, and received me again for thy Consort; I will now therefore break my Will for thy Loves Sake, and be obedient unto thee, and wait for thy Love; I am satisfied now, that I know thou art with me in all my Troubles, and wilt not forsake me.

O gracious

Of true Repentance, 87

O gracious Love, I turn my fiery Countenance to thee; O fair Crown, fetch me quickly into thee, and bring me forth from Unquietness; I will be thine for ever, and never depart from thee.

The Noble Sophia answereth the Soul very comfortably, and saith,

MY Noble Bridegroom, be of good Comfort, I have betrothed thee to me in my highest Love, and contracted me with thee in my Faithfulness: I will be with thee and in thee always to the End of the World; I will come to thee and make my Dwelling in thee, in thy inner Choir: Thou shalt drink of my Fountain, for now I am thine, and thou art mine, the Enemy shall not seperate us; work thou in thy fiery Property, and I will put my Rays of Love into thy working. We will plant and manure the Vineyard of Jesus Christ; afford thou the Essence of Fire, and I will afford the Essence of Light and the Increase: Be thou the
Fire.

88 *Of true Repentance.*

Fire, and I will be the Water, and we will perform that in this World for which God hath ordained us, and we will serve him in his Temple which we ourselves are. Amen.

To the READER.

Beloved Reader, count not this an uncertain Fiction, it is the true Ground, and it comprehendeth in it all the Holy Scriptures, for the book of the Life of Jesus Christ is plainly set forth therein, as it hath been certainly known by the Author himself, for it hath been his Way (*or Process, or Course that he hath taken*) [that he hath gone] he giveth thee the best [Jewel] that he hath; God grant his Blessing [with it:] An heavy Sentence and Judgment is gone forth against the Mocker of this. Be thou therefore warned [that thou mayest avoid the Danger, and receive the Blessing.]

A Morning

A MORNING PRAYER.

*Commending ourselves to God when we rise;
before we suffer any other Thing to enter
into us.*

BLESS me O God, the Father, Son, and
Holy Ghost, thou only true God. I thank
thee through Jesus Christ our Lord and Saviour,
for thy Protection and all other Benefits; I now
commend myself both Body and Soul, and all
that thou hast set me to do in my Employment
(or Calling) into thy Protection; be thou the
Beginning of my Conceptions, (*Sensing*) of my
Seeking and Endeavours in all my Doings; work
thou so in me, that I may begin all Things to
the Glory of thy Name, and accomplish them
in thy Love for the Good and Service of my
Neighbour: Send thy good Angel along with
me, to turn the venomous Rays of the Devil
and corrupt Nature away from me: Preserve me
from the Desire of all evil Men, make all my
M Enemies

90 *Of true Repentance.*

Enemies favourable to me, and bring my Mind into thy Vineyard, that I may labour in my Office and Employment, and work as thy obedient Servant therein; and bless me and all that I am to go about and do, with the Blessing of thy Love and Mercy: Continue thy Grace and Love in Jesus Christ upon me, and give me a Mind chearfully to follow thy Wonders; let thy Holy Spirit guide me in my Beginning, and so on to my last End, and be my Willing and Working, and accomplishing in me. Amen.

AN EVENING PRAYER.

ILift my Heart to thee O God, thou Fountain of eternal Life, and give thee Thanks through Jesus Christ thy beloved Son our Lord and Saviour, for that thou hast stood by me, preserved me this Day in my Condition and Employment from all Mischief [that might have befallen me;] I commend now to thy disposing my Condition and Employment, and the work of my Hands, and humbly fly with my Soul to thee:

Of *true Repentance.* 91

thee: Work thou so in my Soul, that neither that wicked Enemy, nor any other Influence and Desire, may come or stick fast in my Soul; let my Mind only Delight in thee in thy Temple, and let thy good Angel stay with me, that I may rest safely in thy Power and Strength, Amen.

Revel. 21. 6. *I am A and Ω, the Beginning and the End; I will give unto him that is a-thirst, of the Fountain of the Water of Life freely. He that overcometh shall inherit All, and I will be his God, and he shall be my Son.*

OF THE RESURRECTION

Blessed be thou in thy God, who neither
that wicked Enemy, nor any other Inimicus and
Devil, may come or stick fast to my Soul; for
my Mind only Delight in thee in thy Temple;
and let thy good Angel, that watches over me,
myself testify in thy Power and Strength.
Amen.

Revel. 21. 3. I am Alpha and Omega, the Beginning
and the End; I will give unto him that
is thirsty, of the Fountain of the Water of
Life freely. He that overcometh shall inherit
all, and I will be his God, and he shall be my
People.

And he that is thirsty, let him come, and take of the Water of Life freely.

THE

M

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THE SECOND
B O O K
TREATING OF
True Resignation:

How Man must daily die in his own Will, in
Self; and how he must bring his Desire into
God, what he should ask and desire of God:
Also how he must spring up out of the dying
sinful Man, with a new Mind and Will through
the Spirit of Christ.

ALSO,
What the Old and New Man is, and what either
of them is in Life, Will, and Doings.

Written in the *German Language*, Anno. 1622,
By *JACOB BEHMEN*,
Alias *TEUTONICUS PHILOSOPHUS*.

MANCHESTER:

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THE SECOND
BOOK
TREATING OF

True Repentance

Matthew 16, 24. Mark 8, 34. Luke 9, 23.
John 12, 26.

Christ saith, He that will follow me, let him
deny himself, and take up his Cross and fol-
low me.

Matth. 9, 27. Mark 10, 28. Luke 18, 28.

Peter saith to Christ, Behold, we have forsaken
All, and followed thee.

By JACOB BENJAMIN
ALIAS THEOLOGICAL PHILOSOPHER

MANCHESTER:
Printed by JAMES HARROP, at the Printing
Press, opposite the Exchange. 1755.



OF
True Resignation.

CHAP. I.

WE have a clear Example in Lucifer, and also in Adam the first Man, of what Self doth, when it getteth the Light of Nature to be its own, and may walk with the Understanding in its own Dominion: We see it also in Men learned in Arts and Sciences, that when they get the Light of this outward World or Nature, into the Possession of their Reason, nothing cometh of it but Pride of themselves. And yet all the World so vehemently desireth and seeketh after this Light as the best Treasure; and it is indeed the best Treasure this World affords, if it be rightly used.

Secondly,

96 *Of true Resignation.*

Secondly, But while Self, viz. Reason is en-
sared and fast bound in a close and strong Pri-
son, viz. in the Anger of God, and in Earthli-
ness; it is very dangerous for a Man to make
Use of the Light of Knowledge in Self, as if it
were in the Possession of Self.

Thirdly, For the Wrath of the Eternal and
Temporary Nature will soon take Pleasure in it,
and then Self, and a Man's own Reason, will rise
up in Pride, and break itself off from the true
resigned Humility towards God, and will no
more eat of the Fruit of Paradise, but of the
Property of Self, viz. of that Dominion of Life,
wherein Good and Evil are mix'd, as Lucifer
and Adam did; who both entered with the
Desire of Self, into the Original again, out of
which the Creatures were brought forth, and
entered into [the Condition of the] Cre- tures;
Lucifer into the Center and Wrathful Nature,
into the Matrix (*or Womb, which bringeth
forth Fire*) and Adam into the Earthly Nature,
into the Matrix of the outward World, viz. into
the Lust after Good and Evil.

Fourthly,

Of *true Resignation.* 97

Fourthly, Which happened to them both, because they had the Light of Understanding shining in Self, wherein they could behold themselves, by which the Spirit of Self went into the Imagination, (viz. into a Desire to get the Center,) that they might exalt themselves, and so grow great, potent, and more skilful: Now when Lucifer sought after the Mother of Fire in his Center, and thought to reign therewith over the Love of God, and all the Angels; and when Adam also desired to try in the Essence, [what it was in] the Mother, from whence Evil and Good did spring, and brought his Desire into her of Purpose, to become skilful and full of Understanding thereby: Both Lucifer and Adam were captivated thereby in their evil (*or false*) Desire in the Mother, and did break off themselves from Resignation, (which proceeds from God) and so were captivated by the Spirit of the Will, by the Desire in the Mother, which Desire immediately did get the Dominion in Nature, and so Lucifer stuck fast in the wrathful Source of Fire, and that Fire became manifest in the Spirit of his Will, where-

N

by

98 *Of true Resignation.*

by the Creature in its Desire became an Enemy to the Love and Meekness of God.

Fifthly, So also Adam was immediately caught by the earthly Mother, which is Evil and Good, created out of the Love and Anger of God, and made one Substance, upon which the earthly Property immediately got the Dominion in Adam, and from thence Heat and Cold, Envy and Anger, and all Malice and Contrariness against God became manifest, and did bear rule in him.

Sixthly, But if they had not brought the Light of Knowledge into Self, then the Glass of the Knowledge of the Center, and of the Original of the Creature, viz. of the Power of itself had not been manifested, from whence the Imagination and Lust did arise.

Seventhly, As also we see now a-days it bringeth Danger upon the enlightened Children of God, so that when the Sun of the great Presence of God's Holiness shineth, by which the Life passeth into Triumph, and then Reason beholdeth

Of true Resignation. 99

holdeth itself therein, (as in a Glass,) and the Will goeth on in Self, viz. in its own searching, and will try [what] the Center [is] out of which the Light shineth, and will of itself force itself into it, from whence ariseth abominable Pride and Self Love, so that its (*the Creatures*) own Reason (which is but a Mirror or Glass of the eternal [Wisdom,]) supposeth itself to be greater than it is, and then whatsoever its [Reason] doth, it thinketh God's Will doth it, in it, and that it is a Prophet, and yet it is but in itself, and goeth on in its own Desire, in which the Center of Nature suddenly raiseth itself a-loft, and entereth into that own Self Desire of Falshood against God, and so the Will entereth into Self-conceitedness.

Eighthly, And then the flattering Devil entereth into it, (*or the Creature*) and fifteth the Center of Nature, and bringeth evil (*or false*) Desires into it, so that a Man becomes as it were drunken in Self, and perswadeth himself that he is driven by God; by which the good beginning, (wherein the divine Light did shine

100 *Of true Resignation.*

in Nature,) cometh to be spoiled, and so the Light of God departeth from him.

Ninthly, Yet then the outward Light of the outward Nature remaineth shining in the Creature (for its own Self throweth itself thereinto) and then supposeth that it is still the first Light of God, (but it is not so:) And into this Self-conceitedness, in the Light of its outward Reason, the Devil throweth himself again, (though in the first Light, which was Divine, he was forced to depart) returning with a Seven-fold Desire, of which Christ spake, saying, when the Unclean Spirit departeth out of a Man, he wandereth through dry Places seeking rest, and findeth none, and then he taketh to himself seven Spirits worse than himself, and returneth to his first House, and findeth it swept and garnished, and then he dwelleth therein, and so it is worse with the Man than it was before.

10. This House, that is thus swept and garnished, is the Light of Reason in Self: For if a Man bring his Desire and Will into God, and
goeth

Of true Resignation, 101

goeth on in Abstinence from this wicked Life, and desireth the Love of God, then that Love will manifest itself to him with its most friendly and chearful Countenance, by which the outward Light also is kindled; for where the Light of God is kindled, there all will be Light, the Devil cannot stay there, he must depart thence; and then he searcheth through the Mother of the Original of Life, viz. the Center, but it is become a dry feeble Place: The Anger of God, viz. the Center of Nature, is in its own Property altogether feeble, (*or barren*) lean and dry, and cannot get the Dominion, in the wrathful Property. Satan searcheth through these Places to find an open Gate to enter with the Desire, and so sift the Soul that it might [come to] exalt itself.

11. And now if the Spirit of the Will of the Creature, do throw itself with the Light of Reason into the Center, viz. into Self, and entereth into Self-conceitedness, then it goeth forth again from the Light of God, and then the Devil findeth an open Gate for him to enter in at, and

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and a garnished House to dwell in, viz. the Light of Reason; and then he taketh to himself the seven Forms of the Property of Life in Self, viz. the Flatterers which are departed from God in Self: And there he entereth and putteth his Desire into the Lust of Self and evil Imaginations, wherein the Spirit of the Will beholdeth it self in the Forms of the Properties of Life, in the outward Light, and there that Man sinketh into himself, as if he were drunk, and then the Stars lay hold on him, and bring their strong Constellations into him, (*into outward Reason*) that he might seek the Wonders of God there, that so they may manifest themselves therein: For all Creatures groan and long after God. And though the Stars cannot apprehend the Spirit of God, yet they had rather have a House of Light wherein they may rejoice, than a House shut up, wherein they can have no quiet.

12. Then this Man goeth on as if he were drunk in [the Light of the outward Reason, which is called] the Stars, and apprehendeth great and wonderful Things, and hath a continual

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nual Guide in them; and then the Devil presently observeth, where any Gate standeth open for him, where he may kindle the Center of Life, that so the Spirit of the Will may mount aloft in Pride, in Self Conceit or Covetousness; from whence Self Arrogancy ariseth, the Will of Reason desiring to be honoured; for it supposeth it hath attained the Sum of all Happiness, when it hath gotten the Light of Reason, and can judge the House (*or of hidden Mysteries*) that is shut up, which nevertheless God can well unlock: He now supposeth that the Honour is due to him, because he hath gotten the Understanding of Reason, and never considereth that the Devil maketh himself merry with his Desire in his seven Forms of Life, of the Center of Nature, nor what abominable Error he setteth up.

13. From this Understanding, false Babel is brought forth in the Christian Church on Earth, where Men rule and teach by the Conclusions of Reason, and have set the Child (which is

drunk

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drunk in its own Pride and Self Covetousness,) as a fair Virgin upon the Throne.

14. But the Devil is entered into its seven Forms of Life of the Center, viz. in its own Self [conceited] Reason, and continually bringeth his Desire into this trimmed Virgin, which the Stars receive. He is her Beast on which she rideth, well adorned in her own Forces of Life, as may be seen in the Revelations: Thus it hath taken into Possession the outward Glance of divine Holiness, viz. the Light of Reason, and supposeth itself to be the fair Child in the House, but the Devil hath his Lodging within it.

15. And thus it is with all these that have been once enlightened by God, and after go forth again from true Resignation, and wean themselves from the true Milk of their Mother, viz. true Humility.

The

The Way which a true Christian must follow.

16. **R**eason will Object and say, is it not right for a Man to attain the Light of God, and also the Light of the outward Nature and Reason, that he may be able to Order his Life wisely, as the Scripture saith.

17. Yet it is very right, nothing can be more profitable to a Man, neither can any better Thing happen to him; nay, it is a Treasure above all Earthly Treasures, for a Man to have the Light of God and of Time, for it is the Eye of Time and of Eternity.

18. But mark how thou oughtest to use it; the Light of God first manifesteth itself in the Soul, it shineth forth as Light from a Candle, and kindleth the outward Light of Reason immediately; yet it yieldeth not itself wholly up to Reason, to be under the Dominion of the

O

outward

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outward Man: No, the outward Man beholdeth himself in this, through shining Lustre, as he doth his Likeness in a Looking-Glass; he presently learneth to know himself, which is good and profitable for him.

19. And when he doth so, Reason, which is the Creaturely Self, cannot do better than to behold itself in the Self of the Creature, nor to enter with the Will of the Desire into the Center, in seeking itself; if it do, it breaketh itself off from the Substance of God, (which riseth together with the Light of God, of which the Soul ought to eat and refresh itself therewith,) and eateth of the outward Substance and Light, and thereby draweth the Venom into itself again.

20. The Will of the Creature ought to sink wholly into itself with all its Reason and Desire, accounting itself an unworthy Child, that is no whit worthy of this so high a Grace, nor should it arrogate any Knowledge or Understanding to itself, or desire and beg of God to have any
Understanding

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Understanding in its Creaturely Selt, but sincerely and simply sink itself into the Grace and Love of God in Christ Jesus, and desire to be as it were dead to itself and its own Reason in the Divine Life, and wholly resign itself to the Life of God in Love, that he may do how and what he will with it, as with his own Instrument.

21. Its own Reason ought not enter upon any Speculation in Divine, or in the Ground [or Foundation] of human Matters; nor to Will and Desire any Thing but the Grace of God in Christ; and as a Child continually longeth after the Breasts of the Mother, so must its Hunger continually enter into the Love of God, and not suffer itself to be broken off from this Hunger by any Means, when the outward Reason triumpheth in the Light, saying, I have the true Child; but then the Will of the Desire must bow itself down to the Earth, and bring itself into the deepest Humility and simple Ignorance, and say, thou art foolish, and hast nothing but the Grace of God; thou must wrap
O 2 thyself

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thyself up into that with great Humility, and become nothing at all in thyself, and neither know nor love thyself; all that thou hast, or is in thee must esteem itself as nothing but a meer Instrument of God, and then must bring the Desire only into God's Mercy, and go forth from all thy own knowing and willing, and esteem it as nothing at all, nor must thou ever entertain any Will to enter into it again.

22. As soon as this is done, the natural Will entereth into Weakness, and then the Devil is not able to sift it thus any more with his evil (*or false*) Desire, for the Places of his rest become very weak (*or fruitless, or barren*) and dry, and then the Holy Spirit [proceeding] from God, taketh Possession of the Forms of Life, and maketh his Dominion prevail, viz. he kindleth the Forms of Life with his Flames of Love, and then the high Skill and Knowledge of the Center of all Things ariseth, according to the inward and outward Constellation of the Creature, in a very subtle drying Fire, with great Delight, and desire to sink down in-
to

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to that Light, and esteem itself nothing, and thinketh itself to be unworthy of it.

23. And thus its own Desire pierceth into that nothing, (viz. into that wherein God createth) and doth what he will therein, and the Spirit of God springeth forth through the Desire of the resigned Humility; and so the human Self immediately followeth the Spirit of God in trembling and Joy of Humility, and so it may behold what is in Time and Eternity, for all is present before it.

24. When the Spirit of God riseth up as a Fire and the Flame of Love, then the Spirit of the Soul descendeth, and saith, Lord, Glory be to thy Name, not to me; thou art able to take Virtue, Power, Strength, Wisdom, and Knowledge; do as thou wilt, I can do nothing, I know nothing; I will go no whither but whither thou ledest me as thy Instrument, do thou in me and with me what thou wilt.

25. In

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25. In such an humble and total Resignation, the Spark of Divine Power falleth into the Center of the Forms of Life (as a Spark into Tinder) and kindleth it, viz. the Fire (*the earnest Zeal* of the Soul, (which Adam made to be a dark Coal in himself,) so that it glimmereth. And when the Light of Divine Power hath kindled itself therein, the Creature must go on as an Instrument of God's Spirit, and speak what the Spirit of God telleth (*or prompteth*) it; and then it is no more in its own proper Possession, but it is the Instrument of God.

26. But the Will of the Soul must without ceasing, in this fiery-driving, sink into nothing, viz. into the deepest Humility in the sight of God. For no sooner doth the Will of the Soul in the least Measure go on in its own Speculation, or searching, but Lucifer layeth hold of it in the Center of the Forms of Life, and fifteth it, so that it entereth into Self: It must therefore continue close to resigned Humility, as a Well doth to its Fountain, and must suck and

drink

Of true Resignation. IIII

drink of God's Fountain, and not depart from the Ways of God at all.

27. For as soon as the Soul eateth of Self, and of the Light of outward Reason, it goeth on in its own Opinion, and then its Doings, which it sets forth for Divine, are but from the outward Constellation, which presently then layeth hold on the Soul, and maketh it dry; and then the Soul goeth on in Errors, till it yield itself up again into Resignation, and acknowledging itself a-new to be a defiled Child, resisteth Reason, and so getteth the Love of God again, which is harder to do now than it was at first; for the Devil bringeth in strong Doubts, he will not easily leave his Fort of Prey.

28. This may be seen clearly in the Saints of God from the Beginning of the World, that many who have been driven by the Spirit of God, have yet oftentimes departed from Resignation into Self, viz. into their own Reason and Will, in which Satan hath cast them into Sins,
and

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and into the Anger of God, as appeareth by David and Solomon, also by the Patriarchs, Prophets, and Apostles, who have oftentimes committed great Errors when they have departed from Resignation into Self, viz. into their own Reason and Lust.

29. Therefore, it is necessary for the Children of God to know how to behave themselves when they will learn the Way of God. They must beat down and cast away their very Thoughts, and desire nothing, nor have the least Will to learn any Thing, unless they find themselves to be in true Resignation; so that God's Spirit leadeth, teacheth, and guideth Man's Spirit, and that the human Will which is addicted to itself, be wholly broken off from its own Lust, and resigned in God.

30. All Speculation in the Wonders of God is very dangerous, for the Spirit of the Will may soon be captivated therewith, unless the Spirit of the Will goeth or walketh after the Spirit of God, and then it hath Power in the
resigned

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resigned Humility, to behold the Wonders of God.

31. I do not say that a Man should search and learn nothing in natural Arts and Sciences; no, for it is profitable for him, but a Man must not begin with his own Reason: Man ought not only to govern his Life by the Light of outward Reason, which is good in itself, but he must sink with that Light into the deepest Humility before God, and set the Spirit and Will of God first in all his searching, so that the Light of Reason may see through the Light of God. And though Reason do know much, it must not arrogate to itself as if it were in its own Possession, but give Glory to God, to whom alone Wisdom and Knowledge doth belong.

32. For the more Reason sinketh itself down into simple Humility in the Sight of God, and the more unworthy it accounts itself in its Sight, the more it dieth from Self-desire, and the more the Spirit of God pierceth through it, and
P bringeth

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bringeth it into the highest Knowledge, so that it may behold the great Wonders of God. For the Spirit of God worketh only in resigned Humility, in that which neither seeketh nor desireth itself. The Spirit of God taketh hold of whatsoever desireth to be simple and lowly before him, and bringeth it forth in his Wonders; he hath Pleasure only in those that fear and bow themselves before him.

33. For God hath not created us for ourselves only, but to be Instruments of his Wonders, by which he desireth to manifest his Wonders. The resigned Will trusteth God, and expecteth all good from him; but Self Will ruleth itself, for it is broken off from God. All that Self Will doth is Sin, and against God, for it is gone out of that Order (wherein God created it) into Disobedience, and desireth to be its own Lord and Master.

34. When its own Will dieth from itself, then it is free from Sin, for it desireth nothing but that which God desireth of his Creature; it
desireth

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desireth only to do that for which God hath created it, and that which God will do by it; and though it is and must be the doing, yet it is but the Instrument of the doing, by which God doth what he will.

35. For this is the true Faith in Man, viz. to die from himself, viz. from his own Desire; and in all his Beginnings and Designs, to bring his Desire into the Will of God, and arrogate the doing of nothing to himself, but esteem himself in all his doings, to be but a Servant or Minister of God, and to think that all he doth or goeth about, is for God; for in such an Intention the Spirit of God leadeth him into true Uprightness and Faithfulness towards his Neighbour; for he thinketh thus with himself, I do my Work not for myself, but for God who hath called and ordained me to do it, as a Servant in his Vineyard: He listeneth continually after the Voice of his Master, who within him commandeth him what he shall do: The Lord speaketh in him, and biddeth him do it.

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36. But Self doth what outward Reason from the Stars commandeth, into which Reason the Devil bringeth himself flying in with his Desire. All whatever Self doth, is without the Will of God, and it is done altogether in the Phantasy, that the Anger of God may accomplish its Pastime therewith.

37. No Work which is done without the Will of God, can reach the Kingdom of God, it is all but an unprofitable Imagery (*carv'd Work*) in this great turmoyling of Mankind; for nothing is pleasing to God, but what he himself doth by the Will, [as his Instrument.] For there is but one only God in the Essence of all Essences, and all that which worketh with him in that Essence, is one Spirit with him; but that which worketh in itself in its own Will, is in itself without [being under] his Dominion; it is indeed [under] or in that Dominion wherewith he ruleth every Life, but not in [or under] that Holy Divine Government in himself, but in the Dominion of Nature, wherewith he governeth Evil and Good, nothing is Divine, which

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which walketh and worketh not in the Will of God.

38. Christ saith, every Plant which my Heavenly Father hath not planted, shall be rooted out, and burn'd in the Fire: All the Works of Man which he hath wrought without the Will of God, shall be burn'd up in the last Fire of God, and given to the Wrath of God, viz. to the Pit of Darkness to recreate itself withall: For Christ saith, he that is not with me is against me, and he that gathereth not with me scattereth. Whosoever worketh, and doth it not in a resigned Will with Confidence in God, he doth but make desolate and scatter, it is not acceptable to God; nothing is pleasing to him but that which himself Willeth with his Spirit, and doth himself by his own Instrument.

39. Therefore, whatsoever is done by the Conclusions of human Self, in Matters of the Divine Will and Knowledge, is a mere Fiction or Fable; and it is Babel, and is but a Work of the Stars, and of the outward World, and not acknowledged

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acknowledged by God to be his Work ; but it is the Play of the wrestling Wheel of Nature, wherein good and evil wrestle one with the other ; what the one buildeth, the other destroyeth. And this is the great Misery of vain turmoylings, all which belongeth to the Judgment of God to decide the Quarrel.

40. Whosoever therefore worketh or labour-eth much in such turmoylings, he worketh but for the Judgment of God ; for no whit of it is perfect and permanent *or durable* ; it must all be separated in the Putrefaction. For that which is wrought in the Anger of God, will be received thereby, and shall be kept in the Mystery of its Desire, to the Day of God's Judgment, where Evil and Good shall be severed.

41. But if a Man turn and goeth forth from himself, and enter into the Will of God, then also that Good which he hath wrought in himself, shall be freed from the Evil which he hath wrought. For Isaiah saith, though your Sins be as red as Scarlet, if ye turn and repent, they shall

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shall become as Wool, white as Snow; for the Evil shall be swallowed up in the Wrath of God into Death, and the Good shall go forth as a sprout out of the wild Earth.

CHAP. II.

I. **W**Hosoever intendeth to work any Thing that is good and perfect, wherein he hopeth eternally to rejoice and enjoy it, let him depart from himself, viz. from his own Desire, and enter into Resignation, into the Will of God and work with God; and though the earthly Desire of Self in Flesh and Blood cleaveth to him, yet if the Will of the Soul do not receive that Desire into it, Self cannot perform any Work; for the resigned Will continually destroyeth the Being of Self again, so that the Anger of God cannot reach it; but if it should happen to reach it sometime, as it may so come to pass, yet the resigned Will prevailed with its Power, and then it beareth the Figure of a victorious Work in the Wonders, and may inherit

rit the Filiation (*or Childship.*) Therefore it is not good to speak or do any Thing when Reason is kindled in the Desire of Self; for then the Desire worketh in the Anger of God, by which a Man would suffer Loss, for his Work is brought into the Anger of God, and kept there to the Great Day of God's Judgment.

2. Every evil (*or false*) Desire, whereby a Man thinketh craftily to gather to himself much of the World from his Neighbour, to the Hurt of his Neighbour, is taken into the Anger of God, and belongeth to the Judgment, wherein all Things shall be made manifest, and every Power and Essence, (*or Being*) both in good and Evil, shall be presented to every one in the Mystery of the Revelation.

3. All evil Works done purposely, belong to the Judgment of God; but he that turneth, he goeth out from them, and those his Works belong to the Fire. All Things shall and must be made manifest in the End; for therefore God brought

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brought his working Power into Essence, that the Love and Anger of God might be made manifest, and be a Representation of God's Deeds of Wonder, to his Glory.

4. And every Creature must know, that it should continue in that [Condition] wherein it was created, or else it doth run on into a contrary Will, and into Enmity to the Will of God, and bringeth itself into Pain: For a Creature which is created of Darkness, hath no Pain in the Darkness; as a venomous Worm hath no Pain in its Venom, the Venom is its Life; and if it should lose its Venom, and have some good Thing instead thereof brought into it, and be made manifest in its Essence, this would be Pain and Death to it, and so also the Evil, is Pain and Death to the good

5. Man was created of, for, and in Paradise; of, for, and in the Love of God; but if he bring himself into Anger, which is as a poisonous Pain and Death, then that contrary Life is a Pain and Torment to him.

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6. If

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6. If the Devil had been created of the wrathful Matrix, for, and in Hell, and had not had the divine Ens (*or Essence*) he could have no Pain in Hell; but he being created for, and in Heaven, and yet did stir up the Source or Property of Darkness in himself, and did bring himself totally into Darkness; therefore the Light is now a Pain to him, viz. an everlasting despairing of God's Grace, and a continual Enmity, being God cannot endure him in himself, but hath spewed him out, and therefore the Devil is angry and wrathful against his own Mother, (of whose Essence and Being he hath his Original,) viz. the eternal Nature, which keepeth him Prisoner in his own Place, as a Revolt-er, or fallen Spirit, and sporteth itself in him with its Property of Anger and Wrath. And, seeing he would not help forward the Delight of the divine Joy, therefore he must now do the contrary, and be an Enemy against Goodness. For, of God, and in him, are all Things, Darkness and Light, Love and Anger, Fire and Light, but he calleth himself God only, as to the Light of his Love.

7. There

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7. There is an eternal Contrariety between Darknes and Light; neither of them comprehendeth the other, and neither of them is the other; yet there is but one only Essence, Being, or Substance, wherein they subsist, but there is a Difference in Quality and Will, and yet the Essence or Substance is not divided, but a Principle maketh the Division; so that the one is a nothing in the other, and yet it is there, but not manifest in the Property of that Thing wherein it is.

8. For the Devil continued in his own Dominion or Principality, but not in that wherein God created him, but in the aking, painful Birth of Eternity, in the Center of Nature and the Property of Wrath, in the Property which begetteth Darknes, Anguish and Pain. Indeed he is a Prince in the Place of this World, yet in the first Principle in the Kingdom of Darknes, in the Pit (*or Abyss.*)

9. But not in the Kingdom of the Sun, Stars, and Elements, he is no Lord or Prince therein,

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but in the wrathful Part, viz. in the Root of the Evil of every Thing, and yet he hath no Power to do what he pleaseth with it.

10. For there is some good in all Things, which holdeth the evil Captive, and shut up in the Thing; there he can walk and rule only in the Evil, when it stirreth up an evil Desire in itself, and bringeth its Desire into Wickedness, which the inanimate Creatures cannot do; but Man can do it through the inanimate Creature, if he bring the Center of his Will, with the Desire out of the eternal Center into it, which is an Inchantment, and false Magick. The Will of the Devil can also enter into that whereinto Man bringeth the Desire of his Soul (which is also from the eternal) in Wickedness.

11. For the Original of the Soul and of Angels, out of the eternal, is the same. But the Devil hath no Power more over the Time, [or temporary Condition] of this World, but in the great Turba (*or Turba Magna, the Curse;*) wheresoever that kindleth itself in the eternal
and

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and natural Wrath, there he is busy as in Wars, Fighting and Strife, as also in great Tempests without Water; in the Fire he proceedeth as far as the Turba (*Mischief or Hurt*) goeth in great Showers and Tempests of Thunder, Lightning and Hail; but he cannot direct them, for he is not Lord or Master in them, but Servant.

12. Thus the Creature stirreth up with the Desire, Good and Evil, Life and Death. The human Angelical Desire standeth in the Center of the eternal Nature (which is without Beginning) and wherein it kindleth itself, whether in Good or Evil, it accomplisheth its Work in that.

13. Now God created every Thing for, and in that wherein it should be, the Angels for and in Heaven, and Man for and in Paradise: If therefore the Desire of the Creature go forth from its own Mother, then it entereth into the contrary Will, and into Enmity, and it is tormented with the Contrariety therein, and so a false Will ariseth in a good; and thence the good Will entereth into its nothing again, viz. into

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into the End of Nature and Creature, and so leaverth the Creature in its own [Evil or] Wick- edness, as appeareth by Lucifer and also by A- dam; and had not the Will of the Love of God met with him, and of meer Mercy entered into the Humanity again, there could be no good Will in Man.

14. Therefore all Speculation and searhing about God's Will, is a vain Thing, without the Mind be converted: For when the Mind stand- eth captivated in the Self Desire of the earthly Life, it cannot comprehend [what] the Will of God [is,] it runneth on but in Self, from one Way into another, and yet findeth no rest; for Self Desire evermore bringeth Disquietness; but when it sinketh itself wholly into the Mercy of God, desiring to die from itself, and to have God's Will for a Guide to the Understanding, so that it acknowledgeth and esteemeth itself as nothing, and Willeth nothing but what God Will; and then if the Desire of Anger in the earthly Flesh, go along or joyeth with the De- vil's Imagination, and assaulteth the Will of the Soul,

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Soul, then the resigned Desire cryeth to God, and saith, Abba, loving Father, deliver me from the evil: And then (though the earthly Will should grow too strong in the Wrath of God by the Infection of the Devil) the Desire of Anger would work but in or upon itself, as St. *Paul* saith, Now if I sin, I do it not, but Sin that dwelleth in my Flesh; also, now I serve the Law of God in my Mind, but in my Flesh the Law of Sin. *Paul* meaneth not, that the Will should consent in the Will of the Flesh; but Sin is so strong in the Flesh, viz. the awakened Anger of God in Self, that oftentimes it is brought into Lust by Force, through the evil (or conceive) Provocations of wicked Men, or else by beholding worldly Pomp and Glory, so that it wholly bedeafoth the resigned Will, and ruleth by Force.

15. Now when Sin is wrought in the Flesh, then the Wrath sporteth itself therewith, and catcheth at the resigned Will, and then the resigned Will cryeth to God for Deliverance from the evil, and prayeth that God would remove
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the Sin away from it, and bring Sin into the Center, viz. into Death, that it might die.

16. And St. *Paul* saith further, Now there is no Condemnation to those that are in Christ Jesus, that are called according to the Purpose of God, that is, those that in that Purpose of God (in which God called Man) are again called in the same Calling, to stand again in that Purpose of God, wherein he created Man to be his Likeness and Image of him.

17. So long as a Man's own Will standeth in Self, so long it is not in the Purpose and Calling of God, it is not called, for it is gone forth from its own Place; but when the Mind turneth itself back again into the Calling, viz. into Resignation, then the Will is in the Calling of God, viz. in the Place for, and in which God created it, and then it hath Power to become the Child of God as it is written, He hath given us Power to become the Children of God.

18. The

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18. The Power which he hath given us is his Purpose, for, and in which he created Man in his Image; this God hath brought again into the Humanity, and he hath given Power unto that Power, to break the Head of Sin in the Flesh, viz. the Will and Desire of the Serpent, that is the resigned Will in Christ treadeth upon the Head of the Desire of the sinful Will of the Serpent, and killeth again the Sins which were committed. This Power that is given, becometh a Death to Death, and the Power of Life to Life.

19. Therefore no Man can make any Excuse, as if he could not Will. Indeed, while he sticketh fast in himself, in his own Desire, and serveth only the Law of Sin in the Flesh, he cannot: For he is kept back, as being a Servant of Sin, but when he turneth the Center of his Mind away, and turneth it into the Will and Obedience of God, then he can.

20. Now the Center of the Mind is come out of Eternity, out of God's Omnipotence, it can
R bring

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bring itself into what it will, and whither it will, for that which is out of the eternal, hath no Law; but the Will hath a Law to obey God, and is born out of the Mind, and it must not rent itself away from that out of which God created it.

21. Now God created the Will of the Mind for and in Paradise, to be a Companion with him in the Kingdom of divine Joy, it ought not to have removed itself from thence; but since it hath removed itself from thence, God hath brought his Will again into the Flesh, and in his New-brought-in Will, hath given us Power to bring our Will into it, and to kindle a new Light in it, and so to become his Children again.

22. God hardeneth no Man, but his own Will, which goeth (*or persevereth*) on in the Flesh of Sin, that hardeneth the Mind, viz. the Will of Self bringeth the Vanity of this World into the Mind, and so the Mind is shut up and continueth so.

23. God

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23. God, so far as he is called God, and is God, cannot Will any Evil, for there is but one only Will in God, and that is eternal Love, a Desire of that which is his like, viz. Power, Beauty, and Virtue.

24. God desireth nothing but what is like his Desire; his Desire receiveth nothing but what itself is.

25. God receiveth no Sinner into his Power and Virtue, unless the Sinner go forth from his Sins, and entereth with the Desire into himself, and he will not cast out them that come unto him; he hath given to the Will an open Gate in Christ, saying, Come unto me all ye that are heavy laden with Sins, I will refresh you; take my Yoke upon you, that is, the Cross of the Enmity in the Flesh, which was the Yoke of Christ, who must bear it for the Sins of all Men. This Cross the resigned Will must take upon it, in the evil earthly sinful Flesh, and bear it after Christ in Patience, in Hope of Deliverance, and always break the Head of the

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Serpent with the resigned Will of the Soul, in Christ's Will and Spirit, and kill and destroy the earthly Will in God's Anger, and not let it rest on a soft Bed when Sin is committed, thinking I will repent one Time or other.

26. No, no, the earthly Will groweth strong, fat, and wanton upon this soft Bed; but so soon as the Breath of God shineth in thee, and sheweth Sin to thee, the Will of the Soul must sink itself down into the Passion and Death of Christ, and wrap itself up close in it, and take the Passion of Christ into its Possession, and be a Lord over the Death of Sin by the Death of Christ, and kill it and destroy it in the Death of Christ.

27. It must die though it be never so unwilling: Be at Enmity with the voluptuous earthly Flesh, give it not what it would have, let it fast and suffer Hunger till its tickling cease; account the Will of the Flesh thy Enemy, and do not what the Desire in the Flesh Will, and then thou shalt bring a Death into the Death in the Flesh.

28. Regard

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28. Regard not any Scorn of the World, think they do but scorn thy Enemy, and that is become a Fool to them; nay, do thou thyself account it thy Fool, which *Adam* caused thee to have in thee, and suffered thee to be thy false Heir. Cast the Son of the Bond-Woman out of the House, (that strange Child which God did not give to be in the House of Life in *Adam* at the Beginning) for the Son of the Bond-Woman must not inherit with the Son of the Free-Woman.

29. The earthly Will is but the Son of the Bond-Woman; for the four Elements should have been Man's Servants, but *Adam* hath brought them into Filiation (or *Childship*;) therefore God said to *Abraham*, when he had opened the Covenant of the promise in him: Cast out the Son of the Bond-Woman, for he shall not inherit with the Son of the Free. This [Son of the] Free is Christ, which God of his Grace hath brought again into the Flesh for us, viz. a new (*renewed*) Mind, wherein the Will, viz. the eternal Will of the Soul, may draw

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draw and drink the Water of Life, of which Christ speaketh, saying, Whosoever shall drink of this Water that he will give us, it shall spring up in him, and be a Fountain of eternal Life. This Fountain is the Renovation of the Mind of the Soul, viz. the eternal *Astrum* [or Constellation] of the eternal Nature, viz. of the creaturely Property of the Soul.

30. Therefore I say, that all Fictions and Devices, to come to God by, let them have what Name soever they will, which Men contrive and invent for Ways to God, are lost labour and unprofitable, without a new Mind. There is no other Way to God, but a new Mind, which turneth from Wickedness, and entereth into Repentance for the Sins it hath committed, and goeth forth from its Iniquity, and Willeth it no more, but wrappeth its Will up in the Death of Christ, and with all Earnestness dieth from the Sin of the Soul in the Death of Christ, so that the Mind of the Soul Willeth Sin no more.

31. And

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31. And although all the Devils did follow him hard, and did go with their Desire into the Flesh, yet the Will of the Soul shall stand still and hide itself in the Death of Christ, Willing and desiring nothing but the Mercy of God.

32. No Hypocritical Flattery, or outward comforting ones, Self availeth at all, as when Men will cover Sin and Iniquity in the Flesh, with the Satisfaction of Christ, and remain in Self still. Christ saith, except ye turn and become as Children, ye shall not see the Kingdom of God: The Mind must become as wholly new as in a Child that knoweth nothing of Sin. Christ saith also, Ye must be born a-new, or else ye shall not see the Kingdom of God. There must arise a Will wholly new, in the Death of Christ, it must be brought forth out of Christ's entering (*or intarnation*) into the Humanity, and rise in Christ's Resurrection.

33. Now before this can be done, the Will of the Soul must die in the Death of Christ first, for in Adam it received the Son of the Bond-

136 *Of true Resignation.*

Bond-Woman, viz. Sin into it. This the Will of the Soul must first cast out, and the poor captive Soul must wrap itself up in the Death of Christ earnestly, with all the Power it hath, so that the Son of the Bond-Woman, viz. Sin in itself, may die in the Death of Christ.

34. Truly, Sin must die in the Will of the Soul, or else there can be no Vision of God; for the earthly Will in Sin and the Anger of God, shall not see God; but Christ that came into the Flesh. The Soul must put on the Spirit and Flesh of Christ, it cannot inherit the Kingdom of God in this earthly Tabernacle, for the Kingdom of Sin hangeth to it outwardly, which must putrify in the Earth, and rise again in new Power.

35. Hypocrisy, Flattery, and verbal Forgiveness, availeth nothing, we must be Children, not by outward Imputation, but born of God from within, in the new Man, which is resigned in God.

36. All

36. All such flattering of ourselves in saying, Christ hath paid the Ransom, and made Satisfaction for Sin, he is dead for our Sins; if we also do not die from Sin in him, and put on his Merit in new Obedience, and live therein, all is false, and a vain frivolous Comfort.

37. He that is a bitter Enemy and hater of Sin, he can and may comfort himself with the Sufferings of Christ; he that doth not willingly see, hear, nor taste Sin, but is at Enmity with it, and would willingly always do that which is well and right, if he knew but what he ought to do; he that is such a one, I say, hath put on the Spirit and Will of Christ.

38. The outward Flattery of being accounted a Child of God by Imputation or external Application, is false and vain; the Work done in the outward Flesh only, doth not make the Child of God, but the working of Christ in the Spirit, maketh, and is the Child of God; which working is so powerful in the outward Work, that it shineth forth as a new Light,

S

and

138 *Of true Resignation.*

and manifesteth itself to be the Child of God in the outward Work of the Flesh.

39. For if the Eye of the Soul be Light, then the whole Body is light in all its Members. Now if any boast himself to be the Child of God, and yet suffereth the Body to burn in Sins, he is not yet capable of being a Child, but lieth Captive in the Fetters of the Devil in great Darkness; and if he does not find in himself an earnest Will burning in him, of Well-doing in Love, then his Pretence is but an Invention of Reason, proceeding from Self, which cannot see God, unless it be born a-new, and shew forth in its Power and Virtue, that it is his Child; for there is no Fire but hath Light in it, and if the divine Fire be in the Mind, it will shine forth, and the Mind will do that which God will have done.

40. But perhaps thou wilt say, I have a Will indeed to do so; I would willingly do it, but I am so hindered that I cannot.

41. Yes,

Of true Resignation. 139

41. Yes, thou vile Man, God draweth thee to be his Child, but thou wilt not; the soft Cushion in evil is dearer to thee than so; thou preferrest the Joy of Wickedness before the Joy of God; thou wholly stickest fast in Self still, and livest according to the Law of Sin, and that hindereth thee; thou art unwilling to die from the Pleasure of the Flesh, and therefore thou art not in the Filiation, and yet God draweth thee to it, but thou thyself wilt not.

42. O how fine a Thing would Adam think it to be, if he might be taken into Heaven with this Will [of the voluptuous Flesh,] and to have the Child of Wickedness that is full of Deceit, set upon the Throne of God. Lucifer also would fain have had it so, but he was spewed out.

43. It is a troublesome Thing to mortify the evil Will, none are willing to have it so; we would all willingly be the Children of God, if we might be so with this Garment (*or Fleshly Lust,*) but it cannot be. This World passeth
S 2 away,

140 *Of true Resignation.*

away, and the outward Life must die; what good can the Childhood in the mortal Body do me.

44. If we would inherit the Filiation, we must also put on the New Man, which can inherit the Filiation, which is like the Deity. God will have no Sinner in Heaven, but such as are born a new, and become Children, which have put on Heaven.

45. Therefore it is not so easy a Matter to become the Children of God as Men imagine. Indeed it is not a burdensome Thing to him that hath put on the Filiation, whose Light shineth, for it is Joy to him. But to turn the Mind and destroy Self, there is a strong continual Earnestness requisite, and such a Purpose, that if the Body and Soul should part asunder by it, yet the Will should persevere constantly, and not enter again into Self.

46. A Man must wrestle so long, till the dark Center that is shut up so close, break open

Of true Resignation. 141

pen, and the Spark in the Center kindle, and from thence immediately the Noble Lilly-branch (*or Lilly-twigg*) sprouteth, as from the divine Grain of Mustard-seed, as Christ saith. A Man must pray earnestly, with great Humility, and for a while become a Fool in his own Reason, and see himself as void of Understanding therein, untill Christ be formed in this new Incarnation.

47. And then when Christ is born, Herod is ready to kill the Child, which he seeketh to do outwardly by Persecutions, and inwardly by Temptations, to try whether this Lilly-branch will be strong enough to destroy the Kingdom of the Devil, which is made manifest in the Flesh.

48. Then this Destroyer of the Serpent is brought into the Wilderness, after he is baptized with the Holy Spirit, and tempted and tried whether he will continue in Resignation in the Will of God; he must stand so fast, that if need require, he would leave all earthly Things,
and

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and even the outward Life, to be a Child of God.

49. No Temporal Honour must be preferred before the Filiation; but he must with his Will leave and forsake it all, and not account it his own, but esteem himself as a Servant in it only, in Obedience to his Master; he must leave all Worldly Propriety: We do not mean that he may not have, or profess any Thing, but his Heart must forsake it, and not bring his Will into it, nor count it his own; if he sets his Heart upon it, he hath no Power to serve them that stand in need, with it.

50. Self only serveth that which is temporary, but Resignation hath Rule over all that is under it. Self must do what the Devil will have it to do in Fleshly Voluptuousness and Pride of Life; but Resignation treadeth it under with the Feet of the Mind. Self despiseth that which is lowly and simple; but Resignation fitteth down with the lowly in the Dust: It saith, I will be simple in myself, and understand nothing,
lest

Of true Resignation, 143

lest my Understanding should exalt itself and Sin. I will lie down in the Courts of my God at his Feet, that I may serve my Lord in that which he commandeth me: I will know nothing myself, that the Commandment of my Lord may lead and guide me, and that I may only do what God doth through me, and will have done by me: I will Sleep in myself untill the Lord awaken me with his Spirit; and if he will not, then will I cry out eternally in him in Silence, and wait his Commands.

51. Beloved Brethren, Men boast much now a-Days of Faith, but where is that Faith? The Modern Faith is but the History. Where is that Child, which believeth that Jesus is born? If that Child were in Being, and did believe that Jesus is born, it would also draw near to the sweet Child Jesus, and receive him and nurse him.

52. Alas! The Faith now a-Days is but Historical, and a mere Knowledge of the Story,
that

144 *Of true Resignation.*

that the Jews killed him, that he left this World, that he is not King on Earth in the animal Man; but that Men may do what they list, and need not die from Sin, and their evil Lusts: All this the wicked Child Self rejoiceth in, that it may fatten the Devil by living deliciously.

53. This sheweth plainly, that true Faith was never weaker and feebler since Christ's Time, than it is now; when nevertheless the World cryeth aloud, and saith, we have found the true Faith, and contend about a Child, so that there was never worse Contention since Men were on Earth.

54. If thou beest Zion, and hast that new-Child which was lost and is found again, then let it be seen in Power and Virtue, and let us openly see the sweet Child Jesus brought forth by thee, and that we may see that thou art his Nurse; if not, then the Children in Christ will say, thou hast found nothing but the History, viz. the Cradle of the Child.

55. Where

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55. Where hast thou the sweet Child Jesus thou that art exalted with the History, and with thy false and seeming Faith? O how will the Child Jesus visit thee once in the Father's Property, (*or Property of Anger*) in thy own *Turba* which thou hast fatted. It calleth thee now in Love, but thou wilt not hear, for thy Ears are stopped with Covetousness and Voluptuousness. Therefore, the Sound of the Trumpet shall once shiver thee with the hard Thunder-clap of thy *Turba*, and awaken thee, if perhaps thou wilt yet seek and find the sweet Child Jesus.

56. Beloved Brethren, this is a Time of seeking, of seeking and of finding: It is a Time of Earnestness, whom it toucheth, it toucheth home: He that watcheth shall hear and see it; but he that sleepeth in Sin, and saith in the fat Days of his Belly, all is Peace and quiet, we hear no Sound from the Lord, he shall be blind. But the Voice of the Lord hath Sounded in all the Ends of the Earth, and a Smoak riseth, (*is the Trouble that is upon the Face of the Earth*)

T

and

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and in the midst of the Smoak there is a great
Brightness and Splendor, (*is the Divine Light*
in his Children. Hallelujah. Amen.

*Shout unto the Lord in Zion, for all Moun-
tains and Hills are full of his Glory: He flou-
risheth like a Green Branch, and who shall
hinder it. Hallelujah.*

THE

THE THIRD
BOOK
OF

Regeneration,
OR THE
NEW-BIRTH.
SHEWING,

How he that earnestly seeketh Salvation, must suffer himself to be brought out of the confused and contentious Babel, by the Spirit of Christ, that he may be born a-new in the Spirit of Christ, and live to him only.

Written in the *German Language*, Anno. 1622.

By *JACOB BEHMEN*,
Alias *TEUTONICUS PHILOSOPHUS*.

MANCHESTER: Printed by *Joseph Harrop*,
opposite the *Exchange*. 1752.

THE THIRD
OF
REVELATION
REVEL. 18. 4.

*Come out of Babylon my People, that ye be
not Partakers of her Sins, and that ye receive
not of her Plagues, for her Sins have reached
unto Heaven, and God hath remembered her
Iniquity,*

The



THE
Author's Preface,
TO THE
READER.

THOUGH I have in my other Writings set down a clear Description of Regeneration, or the New-Birth, from the Ground thereof; yet because every one hath them not, neither hath every one the Capacity to understand them. I have therefore, as a Service to the simple Children of Christ, here set down a short Sum concerning the New-Birth.

But if any Desire to search the deep Ground from whence all floweth, and have the Gift to understand

The PREFACE, cl.

understand it, let them read these Books following.

1. The three Principles of the Divine Essence.

2. The three-fold Life of Man.

3. The forty Questions of the Original Essence, Substance, Nature, and Property of the Soul.

4. The Incarnation and Birth of Jesus Christ the Son of God; also of his Suffering, Death and Resurrection.

5. The six Points treating of the three Words how they are in one another as one; and yet make three Principles, viz. three Births or Centers.

6. The Mysterium Magnum, [which is an Interpretation] upon *Genesis*.

And

to the READER. cli

And in them he shall find all that he can ask, and that as deep as the Mind of Man is able to reach. I have written this for the true Israelites, (that is for the Hungry and Thirsty Hearts that long after the Fountain of Christ) who are my Fellow Members in the Spirit of Christ: But not for the Ishmaelites and Scorners, for they have a Book within them, wherewith they vex, persecute, and suppress the Children of Christ that are under the Cross; and yet though it be against their Wills, they must be Servants to the Children of Christ, though indeed they do not understand so much.

OF

TO THE READER.

And in the first place, I must inform you, that I have written this for the true disciples, that is, for the Holy and True Disciples, who are my fellow members in the Spirit of Christ. But not for the hypocrites and deceivers, for they have a Book within them, wherein they vex persecute, and suppose the Children of Christ that are under the Cross, and yet though it be against their will, they must be servants to the Children of Christ, though indeed they do not understand so much.

OF



OF

Regeneration,

CHAP. I.

*Shewing how Man should
consider himself.*

I.

CHRIST said, except ye turn and become
as Children, ye shall not see the Kingdom
of God: Again, he said to Nicodemus, except
a Man be born a-new, of Water and of the Spi-
rit, he cannot enter into the Kingdom of God;
for that which is born of the Flesh is Flesh, and
that which is born of the Spirit, is Spirit. *John.*
3. 5. 6.

U

2. Also

2. Also the Scripture Witnesseeth plainly, that the Fleshly natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him, neither can he know them, or conceive them.

3. Now seeing that all of us have Flesh and Blood, and are mortal, as we see by Experience, and yet the Scripture saith, that we are the Temple of the Holy Ghost, who dwelleth in us, and that the Kingdom of God is within us, and that Christ must be formed in us; also that he will give us his Flesh for Food, and his Blood for Drink: And saith further, Whosoever shall not eat of the Flesh of the Son of Man, he hath no Life in him. Therefore we should seriously consider, what kind of Man in us it is, that is capable of being thus like the Deity.

4. For it cannot be said of the mortal Flesh, that turneth to Earth again, and liveth in the Vanity of this World, and continually lusteth against God, that it is the Temple of the Holy Ghost, much less can it be said that the New Birth

Birth cometh to pass in this earthly Flesh, which dyeth and putrifieth, and is a continual House of Sin.

5. Yet seeing it remaineth true, that a true Christian is born of Christ, and that the New-Birth is the Temple of the Holy Ghost which dwelleth in us, and that the New Man only, that is born of Christ, partaketh of the Flesh and Blood of Christ; it appeareth that it is not so easy a Matter to be a Christian.

6. And that Christianity doth not consist in the mere knowing of the History, and applying the Knowledge thereof to ourselves only, in saying that Christ died for us, and hath destroyed Death, and turned it into Life in us, and that he hath paid the Ransom for us, so that we need do nothing but comfort ourselves with this, and stedfastly believe that it is so.

7. For we find in ourselves, that Sin is living, lusting, strong, and powerfully working in the Flesh, and therefore it must be somewhat

else (that doth not co-operate in the Flesh of Sin, nor Willeth Sin,) that is the New-Birth in Christ.

8. For St. Paul saith, there is no Condemnation to them that are in Christ Jesus. And further, should we that are Christians be yet Sinners? God forbid, seeing we are dead to Sin in Christ.

9. Besides, the Man of Sin cannot be the Temple of the Holy Ghost, and yet there is no Man that sinneth not, for God hath shut up all under Sin. For the Scripture saith, no one living is righteous in thy Sight, if thou imputeest his Sins to him. The righteous Man falleth seven Times a Day, and yet it cannot be meant that the righteous falleth and sinneth, but his mortal and sinful Man.

10. For the righteousness of a Christian in Christ, cannot sin: For St. Paul saith, our Conversation is in Heaven, from whence we expect our Saviour Jesus Christ. Now, if our Conversation

verfation be in Heaven, then Heaven must be in us; Christ dwelleth in Heaven, and then if we are his Temple, that Temple Heaven must be in us.

11. But for all this, seeing Sin tempteth us within us, whereby the Devil hath within us an Access to us, therefore Hell also must be in us too, for the Devil dwelleth in Hell; wherefoever he is, he is in Hell, and cannot come out of it. Yes, when he possesseth a Man, he dwelleth in Hell, viz. in the Anger of God in that Man.

12. Therefore we ought to consider well what Man is, and how he is a Man, and then we may perceive, that a true Christian is not a mere Historical New Man, as if it were enough for us outwardly to confess Christ, and believe that he is the Son of God, and hath paid the Ransom for us; for righteousness availeth nothing, if it be imputed from without, that is, by believing only that it is imputed: But an in-

are

nate righteousness born in us, in which we are the Children of God, that availeth.

13. And as the Flesh must die, so also the Life and Will must die from Sin, and be as a Child knowing nothing, but longeth after the Mother which brought it forth; so must also the Will of a Christian enter again into its Mother, viz. into the Spirit of Christ, and become a Child in itself in its own Will and Power, having its Will and Desire inclined and directed only towards its Mother, and a New Will and Obedience in righteousness, which Willeth Sin no more, must rise from Death out of the Spirit of Christ.

14. For that Will is not born a-new, which desireth and admitteth Vanity into itself; and yet there remaineth a Will which longeth after Vanity, and sinneth in the New-born, or Regenerate Man. Therefore the Image of Man must well be considered, and how the New-Birth cometh to pass, seeing it is not wrought in the mortal Flesh, and yet truly and really in us in
Flesh

Of Regeneration. 159

Flesh and Blood, in Water and Spirit, as the Scripture saith.

15. We should therefore rightly consider what Kind of Man it is in us, that is the Member of Christ, and Temple of God who dwelleth in Heaven: And then also what Kind of Man it is, that the Devil ruleth and driveth, for he cannot meddle with the Temple of Christ, nor doth he care much for the mortal Flesh, and yet there are not three Men in one another; for all make but one Man.

16. Now if we will consider this rightly, we must consider Time and Eternity, and how they are in one another; also Light and Darkness, Good and Evil, but especially the Original of Man.

This may thus be considered.

17. The outward World, with the Stars and four Elements, wherein Man and all Creatures live, neither is, nor is called God. Indeed God dwelleth

dwelleth in it, but the Substance of the outward World comprehendeth him not.

18. We see also, that the Light shineth in Darkness, and the Darkness comprehendeth not the Light, and yet they both dwell in one another. The four Elements are also an Example of this, which in their Original are but one Element, which is neither Hot nor Cold, nor dry, nor moist, and yet by its stirring, severeth itself into four Properties, viz. into Fire, Air, Water, and Earth.

19. Who would believe that Fire produceth (or generateth) Water? And that the Original of Fire could be in Water, if we did not see it with our Eyes in Tempests of Thundering, Lightening, and Rain; and did not find also, that in living Creatures, the essential Fire in the Body dwelleth in the Blood, and that the Blood is the Mother of the Fire, and the Fire the Father of the Blood.

20. And

20. And as God dwelleth in the World, and filleth all Things, and yet possesseth nothing; and as the Fire dwelleth in Water, and yet possesseth it not: Also, as the Light dwelleth in Darkness, and yet possesseth not the Darkness; as the Day is in the Night, and the Night in the Day, Time in Eternity, and Eternity in Time, so is Man created according to the outward Humanity, he is the Time, and in the Time, and the Time is the outward World, and it is also the outward Man.

21. The inward Man is Eternity, and the Spiritual Time and World, which also consisteth of Light and Darkness, viz. of the Love of God, as to the eternal Light, and of the Anger of God as to the eternal Darkness; whichsoever of these is manifest in him, his Spirit dwelleth in that, be it Darkness or Light.

22. For Light and Darkness are both in him, but each of them dwelleth in itself, and neither of them possesseth the other; but if one of them do enter into the other, and will possess

it, then that other loseth its right and Power.

23. The passive loseth its Power; for if the Light be made manifest in the Darkness, then the Darkness loseth its Darkness, and is not known or discerned. Also on the contrary, if the Darkness arise in the Light, and get the Upper-hand, then the Light and the Power thereof is extinguished. This is to be considered also in Man.

24. The eternal Darkness of the Soul is Hell, viz. an aking Source of Anguish, which is called the Anger of God, but the eternal Light in the Soul, is the Kingdom of Heaven, where the fiery Anguish of Darkness is changed into Joy.

25. For the same Nature of Anguish, which in the Darkness is a Cause of Sadness, is in the Light a Cause of the outward and stirring Joy: For the Source (*or original*) in Light, and the Source in Darkness is but one eternal Source,
and

and one Nature, and yet they (*Light and Darkness,*) have a mighty Difference in the Source; the one dwelleth in the other, and begetteth the other, and yet is not the other. The Fire is painful and consuming, but the Light is yielding, friendly, powerful, and delightful, a sweet and amiable Joy.

26. This may be found also in Man, he is, and liveth in three Worlds, one is the eternal dark World, viz. the Center of the eternal Nature which produceth (*generateth or begetteth*) the Fire, viz. the Source (*or Property*), of Anguish.

27. The other is the eternal light World, which begetteth the eternal Joy, which is the divine Habitation, wherein the Spirit of God dwelleth, and wherein the Spirit of Christ receiveth the human Substance, and subdueth the Darkness, so that it must be a Cause of Joy in the Spirit of Christ in the Light.

28. The third is the outward visible World in the four Elements and the visible Stars, though indeed every Element hath its peculiar Constellation in itself, whence the Desire and Property ariseth, and is like a Mind.

29. Thus you may understand, that the Fire in the Light is a Fire of Love, a Desire of Meekness and Delightfulness; but the Fire in the Darkness is a Fire of Anguish, and it is painful, irksome, enimicitious, and full of Contrariety in its Essence. The Fire of the Light hath a good relish or taste, but the Taste in the Essence of Darkness, is unpleasant, loathsome and irksome: For all the Forms (*or Properties in the eternal Nature*) till Fire, are in great Anguish.

CHAP.

C H A P. II.

How Man is created.

30.

HERE we are to consider the Creation of Man. Moses saith, God created Man in his Image, in the Image of God created he him. This we understand to be both out of the eternal and temporal Birth, out of the inward and spiritual World which he breathed into him, into the created Image; and then out of the Substance of the inward spiritual World, which is Holy.

31. For as there is a Nature and Substance in the outward World, so also in the inward spiritual World, there is a Nature and Substance which is Spiritual, out of which the outward World is breathed forth, and produced out of
Light

Light and Darkness, and created [to have] a Beginning and Time.

32. And out of the Substance of the inward and outward World, Man was created out of, and in the Likeness of the Birth of all Substances, (*or Things.*) The Body is a Limbus (*a Concoction, or a kind of Seed, which containeth all the Thing both from whence it is*) of the Earth, and also a Limbus of the Heavenly Substance, for the Earth is breathed (*or out-spoken or expressed*) forth out of the dark and light World. In the Word Fiat (*or creating Word*) viz. in the eternal Desire, Man was taken out of the Earth, and so created an Image out of Time and Eternity.

33. This Image was in the inward and spiritual Element, from whence the four Elements proceed and are produced. In that one Element was Paradise; for the Properties of Nature from the Fire-dark-and-light-World, were all in Harmony (*or Concordance*) in like Agreement both in Number, Weight, and Measure, none of them was manifested eminently more than another, and
so

so there was no Frailty therein; for one Property was not predominant over another, neither was there any Strife or Contrariety among the Powers and Properties.

34. Into this created Image God breathed the Spirit and Breath of Understanding out of all the three Worlds, as one only Soul, which is (*or consisteth*) in the inward dark and Fire-World, of the eternal spiritual Nature, according to which God calleth himself a strong zealous God, and a consuming Fire.

35. And this now is the eternal Creaturely great Soul, a magical Breath of Fire, in which Fire consisteth the Original of Life, from the great Power of Variation: God's Anger, and the eternal Darkness is in this Property, so far as Fire reacheth without giving Light.

36. The second Property of the Breath of God is the Spirit of the Source of Light, proceeding from the great fiery Desire of Love, from the great Meekness, according to which
God

God calleth himself a loving, merciful God, in which consisteth the true Spirit of Understanding, and of Life in Power.

37. For as Light shineth from Power, and as the Power of Understanding is discerned in the Light, so the Breath of the Light was joined to the Breath of the Fire of God, and breathed into the Image of Man.

38. The third Property of the Breath of God was the outward Air with its Constellation (*or Astrum*,) wherein the Life and Constellation of the outward Substance and Body did consist: This he breathed into his Nostrils, and as Time and Eternity hang together, and as Time is produced out of Eternity, so the inward Breath of God hung to the outward, and this three-fold Soul was at once breathed into Man.

39. Each Substance of the Body received the Spirit according to its Property; thus the outward Flesh received the outward Air and its Constellations, for a rational and vegetative Life,
to

to the Manifestation of the Wonders of God; and the Light Body or Heavenly Substance, received the Breath of the Light of the great Divine Powers and Virtues, which Breath is called the Holy Ghost.

40. Thus the Light pierced through the Darkness, viz. through the dark Breath of Fire, and also through the Breath of the outward Air and its Constellation (*or Astrum*) and so deprived all the Properties of their Power, that neither the Anguish of the Breath of Fire in the inward Property of the Soul, nor Heat nor Cold, nor any of all the Properties of the outward Constellation, might or could be manifested.

41. The Properties of all the three Worlds in Soul and Body, were in equal Agreement, (*Harmony or Concordance*) and Weight: That which was inward and Holy, ruled through the outward, viz. through the outward Parts of the outward Life, of the outward Stars (*or Constel-*

lations) and the four Elements, and that was the Holy Paradise.

42. And thus Man was both in Heaven, and also in the outward World, and was Lord over all the Creatures of this World, nothing could destroy him.

43. For such was the Earth also, till the the Curse of God was: The Holy Property of the Spiritual World, sprung up also through the Earth, and brought forth Holy Paradifical Fruits, which Man could then eat in a Magical Paradifical Manner.

44. And had neither need of Teeth nor Entrails in his Body. For as the Light swalloweth up Darknes, and as the Fire devoureth Water, and yet is not filled therewith, just such a Center Man also had for (*or in*) his Mouth [to eat withall] according to the Manner of Eternity.

45. And

45. And in such a Manner he could also generate (*or beget*) his like out of himself, without any dividing or opening of his Body and Spirit, as God did generate the outward World, and yet did not divide himself; but did in his Desire, viz. in the Word *Fiat*, manifest himself, and brought it into a Figure, according to the eternal Spiritual Birth, so also Man was created such an Image and Likeness, according to Time and Eternity, out of both Time and Eternity, yet in and for an eternal immortal Life, which was without Enmity and Contrariety.

46. But the Devil having been a Prince and Hierarcha in the Place of this World, and having been cast out for his Pride, into the dark anguishing, painful, and hostile Property and Source, into the Wrath of God; he therefore envied Man that Glory, of being created in and for the Spiritual World, the Place which he himself had, and therefore brought his Imagination into the Image of Man, and made it so lusting, that the dark World and also the outward World, arose in Man, and departed from the

equal Agreement and Harmony, and so one over-weighed the other.

47. And then the Properties were every one made manifest in itself, and every one of them lusted after that which was like itself. viz. that which was out of the Birth of the dark World, and also that which was out of the Birth of the light World, would each of them eat of the *Limbus* of the Earth, according to its Hunger, and so evil and good became manifest in Adam.

48. And when the Hunger of the Properties went into the Earth, from whence the Properties of the Body were extracted, then the Fiat drew such a Branch out of the Earth, as the Properties could eat of in their awakened Vanity; for this was possible.

49. Being the Spirit of the strong and great Magical Power of Time and Eternity was in Adam, from which the Earth with its Properties was breathed forth, and so the Fiat, viz. the strong Desire of the eternal Nature, attracted

ed the Effence of the Earth. And thus God let the Tree of Knowledge of good and evil grow for Adam, according to his awakened Properties, for the great Power of the Soul and of the Body, caused it.

50. And then Man must be tried, whether he would stand and subsist in his own Powers, before the Tempter the Devil, and before the Wrath of the eternal Nature; and whether the Soul would continue in the equal Agreement of the Properties in true Resignation under God's Spirit, as an Instrument of God's Harmony, a tuned Instrument of divine Joyfulness for the Spirit of God to strike upon. This was tried by this Tree here, and this severe Commandment was added, Thou shalt not eat thereof, for at that Day thou eatest thereof, thou shalt die the Death.

51. But it being known to God, that Man would not stand, and that he had already imagined and lusted after good and evil, God said

it

it is not good for Man to be alone, we will make him an Help-meet for him.

52. For God saw that Adam could not generate Magically, having entered with his Lusts into Vanity. Now therefore Moses saith, God caused a deep Sleep to fall upon him, and he slept; that is, seeing Man would not continue in Obedience of the divine Harmony in the Properties, submitting himself to stand still as an Instrument of the Spirit of God; therefore God suffered him to fall from the divine Harmony, into an Harmony of his own, viz. into the awakened Properties in evil and good, the Spirit of his Soul went into these.

53. And there in this Sleep he died from the Angelical World, and fell to be the Share of the outward Fiat, and then bad farewell to the eternal Image, which was of God's begetting. Here his Angelical Form and Power lay on the Ground, and fell into a Swoon.

54. And

54. And then by the Fiat, God made the Woman out of him, ex Matrice Veneris, of the Matrix of Venus, viz. out of that Property wherein Adam had the Begettress in himself, and so out of one Body he made two, and divided the Properties of the Tinctures, viz. the watery and fiery Constellations in the Element, yet not wholly in Substance but in the Spirit, viz. the Properties of the Watery and Fiery Soul.

55. And yet it is but one Thing, but the Property of the Tincture was divided, the Desire of Self Love was taken out of Adam, and formed into a Woman according to his Likeness, and therefore Man now so eagerly desireth the Matrix of the Woman, and the Woman desireth the Limbus of the Man, viz. the Fire-Element, the Original of the true Soul, by which is meant the Tincture of Fire; for these two were one in Adam, and therein consisted the Magical Begetting.

56. And

56. And as soon as Eve was made out of Adam in his Sleep, both Adam and Eve were at that Instant ordained and constituted in the outward natural Life, having the Members given thee for Bestial and Animal Multiplication, (*or propagation* and also the earthly Carcass, *(that which when we are dead is meat for Worms)* into which they might put their Vanity, and live like Beasts.

57. Which the poor Soul that is captivated in Vanity, is at this Day ashamed of, that its Body hath gotten a Bestial monstrous Shape, as is manifest: And from hence came Mankind to be ashamed of their Members and Nakedness, and to borrow their Cloathing from the earthly Creatures, having lost the Angelical Form, and is changed into a Beast.

58. This Cloathing sheweth Man sufficiently, that having this awakened Vanity, and Heat and Cold, seizing upon him, he is not at Home with his Soul therein, for the Vanity, together

with

with this false Cloathing must perish, and be severed from the Soul again.

59. Now when Adam awaked from Sleep, he beheld his Wife, and knew that she came out of him, for he had not yet eaten of Vanity with his [outward] Mouth, but with the Imagination, Desire and Lust only.

60. And it was the first Desire of Eve, that she might eat of the Tree of Vanity, of evil and good, to which the Devil in the Form of a Serpent, perswaded her, saying, That her Eyes should be opened, and she be as God himself, which was both a Lie and Truth.

61. But he told her not that she should lose the divine Light and Power thereby, he only said, her Eyes should be opened, that she might taste, prove, and know, evil and good, as he had done: He did not tell her neither, that Heat and Cold would awake in her, and that the Property of the outward Constellations (*Stars or Astra*) would mightily domineer in the Flesh and in the Mind.

62. His only Aim was, that the Angelical Image, viz. the Substance which came from the inward Spiritual World, might disappear in
Z them

them, for then they would be constrained to live [in Subjection] to the gross Earthliness, and the Constellations (*or Stars*) and then he knew well enough that when the outward World perished, the Soul should then be with him in Darkness; for he saw that the Body should die, which he perceived by that which God had intimated, and so he supposed yet to be Lord to all Eternity, in the Place of this World in his false Shape which he had gotten, and therefore he seduced Man.

63. For when Adam and Eve were eating of the Fruit, evil and good, into the Body, then the Imagination of the Body received Vanity in the Fruit, and then Vanity awaked in the Flesh, and the dark World got the Upper-hand and Dominion in the Vanity of the Earthliness; upon which the fair Image of Heaven, [that proceeded] out of the Heavenly divine World, instantly disappeared.

64. Here Adam and Eve died to the Kingdom of Heaven, and awaked to the outward World, and then the fair Soul in the Love of God, disappeared as to the ho'y Power, Virtue, and Property; and instead thereof, the wrathful Anger, viz. the dark Fire World awaked in it, and so the Soul became in one Part,

Part, viz. in the inward Nature, a half Devil, and in the outward Part of the outward World, a Beast.

65. Here are the Bounds of Death and the Gates of Hell, for which Cause God became Man, that he might destroy Death, and change Hell into great Love again, and destroy the Vanity of the Devil.

66. Let this be told you ye Children of Men, it is told you in the Sound of the Trumpet, that you should instantly go forth from the abominable Vanity, for the Fire burneth thereof.

CHAP. II.

Of the lamentable Fall of Man, and of the Means of his Deliverance.

67.

NOW when Adam and Eve fell into this Vanity, then the Wrath of Nature awakened in each Property, and in the Desire impres-

fed the Vanity of the Earthliness and Wrath of God into itself.

68. And then the Flesh became gross and rough, as the Flesh of another Beast, and the Soul was captivated in the Essence therewith, and saw that its Body was become a Beast; and it saw also the Bestial Members for Multiplication, and the stinking Carcass into which the Desire would stuff the loathsomeness which it was ashamed of in the Presence of God, and therefore they hid themselves under the Trees of the Garden of Eden; Heat and Cold also seized on them.

69. And here the Heaven in Man trembled for Horror, as the Earth did quake in Wrath; when this Anger was destroyed on the Cross with the sweet Love of God; there the Anger trembled before the sweet Love of God.

70. And for this Vanity's Sake, which was thus awakened in Man, God cursed the Earth, lest the holy Element should spring (or shine forth) any more through the outward Fruit, and bring forth Paradifical Fruit, for there was no Creature could then have enjoyed it; neither was the earthly Man worthy of it any more.

God

71. God would not cast the precious Pearls before Beasts, an ungodly Man in his Body being but a mere gross Bestial Creature, and though it be of a noble Essence, yet it is wholly poisoned and lothsome in the Sight of God.

72. Now when God saw that his fair Image was spoiled, he opened himself before them, and had pity on them, and promised himself to them for an everlasting Possession, and that with his great Love in the received Humanity, he would destroy the Power of the Serpentine Property, (viz. of Vanity in the Wrath of God) with Love. And this was the breaking of the Head [of the Serpent, which he would perform] viz. he would destroy the dark Death, and subdue the Anger with his great Love.

73. And this Covenant of his Incarnation which was to come, he put into the Light of Life, to which Covenant the Jewish Sacrifices pointed as to a Mark (or Limit,) to which God had promised himself with his Love, for the Faith of the Jews entered into the Sacrifices and Offerings, and God's Imagination entered into the Covenant.

74. And the Offering was a Figure of the Restitution of that which Adam had lost, and
so

so God did expiate his Anger in the human Property, through the Offering in the Limit of the Covenant.

75. In which Covenant the most holy sweet Name Jesus [proceeding] out of the holy Name and great Power Jehovah, had incorporated itself, so that he would again move and manifest himself in the Substance of the Heavenly World, which disappeared in Adam, and kindle the holy divine Life therein again.

76. This Mark or Limit of the Covenant was propagated from Adam and his Children, from Man to Man, and did go through from one upon all, as Sin also and the awaked Vanity did go through from one upon all.

77. And it stood in the Promise of the Covenant at the End, in the Root of David in the Virgin Mary, who was in the inward Kingdom of the hidden Humanity, (viz. of the Essentiality that disappeared as to the Kingdom of God) the Daughter of God's Covenant, but in the outward according to the natural Humanity, she was begotten by her true bodily Father Joachim, and her true Mother Anna, out of the Essences and Substance of their Soul and Bodies,

like

like all other Children of Adam, a true Daughter of Eve.

78. In this Mary from the Virgin (*viz. the Wisdom of God*) in the promised Limit of the Covenant, of which all the Prophets have prophesied; the eternal speaking Word, which hath created all Things, hath in the Fulness of Time, moved itself in the Name of Jesus, according to its highest and deepest Love and Humility, and hath brought living divine, and Heavenly Substantiality into the Humanity of the heavenly Part, (which was disappeared in Adam, from which he died in Paradise) into the Seed of Mary, *viz.* into the Tincture of Love, *viz.* into that Property wherein Adam should have propagated himself in a Magical and Heavenly Manner, *viz.* into the true Seed of the Woman, of Heavenly Substantiality, which disappeared in Paradise.

79. And when the Divine Light in the Heavenly Effence was extinguished, the Word of God, *viz.* the divine Power of the Understanding, did bring in Heavenly and living Substantiality, and awakened the disappeared Substantiality in the Seed of Mary, and brought it to Life.

80. And

80. And so now God's Substance, wherein God dwelleth and worketh, and the disappeared Substance of Man, are become one Person; for the holy divine Substantiality did anoint the disappeared, therefore that Person is called Christus, the anointed of God.

81. And this is the dry Rod of Aaron, that blossomed and bare Almonds, and the true high Priest, and it is that Humanity of which Christ spake, saying, that he was come from Heaven and was in Heaven, and that no Man could ascend into Heaven but the Son of Man which is come from Heaven, and is in Heaven. John 3, 13.

82. Now when he saith he is come from Heaven, it is meant of the Heavenly Substance, the Heavenly Corporality; for the Power and Virtue of God needeth no coming [any whither] for it is every where altogether unmeasurable and undivided: But Substance needeth coming, the Power or Virtue needeth to move itself, and manifest itself in Substance.

83. And that Substance entered into the human Substance, and received it; and not that Part only of Heavenly Substantiality, which disappeared in Adam, but the whole human Ef-

sence

sence in Soul and Flesh, according to all the three Worlds,

84. But the awakened and impressed Vanity, which the Devil by his Imagination brought into the Flesh, by which the Flesh did commit Sin; he hath not received that, nor taken that upon him; he hath indeed received the awakened Forms of Life, as they were gone forth from their equal Agreement each of them into their own Desire.

85. For herein lay our Infirmary, and the Death which he was to drown with his Heavenly holy Blood: Herein he took upon himself all our Sins and Infirmities, also Death and Hell, in the Wrath of God, and destroyed the Devil in the human Properties.

86. The Wrath of God was the Hell into which the Spirit of Christ went, when he had shed that Heavenly Blood, into our outward human Blood, and tinged it with the Love, and changed that Hell of the human Property into Heaven, and reduced the human Properties into equal Agreement, into the Heavenly Harmony.

C H A P. IV.

*How we are born a-new, and
how we also fall into God's
Anger again.*

87.

NOW here we may rightly understand what our New-Birth and Regeneration is, and how we may be, and continue to be the Temple of God, though in this [Lifes] Time, according to the outward Humanity, we are sinful mortal Men.

88. Christ in the human Effence hath broken up and opened the Gates of our inward Heavenly Humanity, which was shut up in Adam; so that nothing remaineth wanting, but that the Soul bring its Will out from the Vanity of the corrupted Flesh, and bring it into this open Gate in the Spirit of Christ.

89. Great

89. Great and strong Earnestness is required here, and not only a learning and knowing, but a Hunger and great Thirst after the Spirit of Christ: For to know only, is no Faith (*or Belief,*) but an Hunger and Thirst after that which I Desire, so that I imagine it to myself, and lay hold on it with the Imagination, and make it my own; this it is to believe.

90. The Will must go forth from the Vanity of the Flesh, and willingly yield itself up to the Suffering and Death of Christ, and to all the Reproach of Vanity, (which scorneth it, because it goeth forth from its own House wherein it was born) and minds Vanity no more, but merely Desires the Love of God in Christ Jesus.

91. In such a Hunger and Desire the Will impresseth into itself the Spirit of Christ, with his Heavenly Corporality; that is, its great Hunger and Desire taketh hold of, and receiveth the Body of Christ, viz. the Heavenly Substantiality into its disappeared Image, within which the Word of the Power of God is the Working.

92. The Hunger of the Soul bringeth its Desire quite through the bruised Property of its Humanity in the Heavenly Part, which disappeared in Adam; which Humanity, the sweet

Fire of Love in the Death of Christ did bruise, when the Death of that Heavenly Humanity was destroyed.

93. [And so] the Hunger of the Soul received into it, into its disappeared Corporality, through the Desire the holy Heavenly Substance, viz. the Heavenly Corporality, Christ's Heavenly Corporality, which filleth the Father all over, and is nigh unto all, and through all Things; and through that the disappeared Heavenly Body riseth in the Power of God, in the sweet Name Jesus.

94. And this raised Heavenly Spiritual Body is the Member of Christ, and the Temple of the Holy Ghost, a true Mansion of the Holy Trinity, according to Christ's Promise, saying, we will come to you, and make our Abode in you.

95. That Essence of that Life eateth the Flesh of Christ, and drinketh his Blood: For the Spirit of Christ, viz. the Word (which made itself visible with the Humanity of Christ out of, and in our disappeared Humanity, through the outward Man of the Substance of this World, swalloweth its holy Substance into its fiery; every Spirit eateth of its own Body.

96. Now

96. Now if the Soul eat of this sweet, holy, and Heavenly Food, then it kindleth itself with the great Love in the Name of Jesus, whence its Fire of Anguish becometh a great Triumph, [and Glory] and the true Sun ariseth to it, wherein it is born to another Will.

97. And here is the Wedding of the Lamb, which we heartily wish that the Titular and Lip-Christians might once find by Experience, and [so pass] from the History into the Substance.

98. But the Soul obtaineth not the Pearl of the divine Power and Virtue, for its proper own during the Time of this Life, because it hath the outward Bestial Flesh sticking to its outward Man.

99. The Power of which espouseth itself in the Wedding of the Lamb, sinketh itself down into the Heavenly Image, viz. into the Substance of the Heavenly Man, who is the Temple of Christ, and not into the Fire-breath of the Soul, which is yet, during this whole Lifes Time, fast Bond to the outward Kingdom, to the Bond of Vanity, with the Breath of the Air, and is in great Danger.

100. It darteth its Beams of Love indeed verry often into the Soul, whereby the Soul receiveth Light; but the Spirit of Christ yieldeth not itself up to the Fire-breath in this [Lifes] Time, but to the Breath of Light only which was extinguished in Adam, in which the Temple of Christ is, for it is the true and holy Heaven.

101. Understanding aright now, what the New-Birth or Regeneration is, and how it cometh to pass, as followeth: The outward earthly mortal Man is not born a-new in this [Lifes] Time, nor the outward Flesh, nor the outward Part of the Soul; they continue both of them in the Vanity of their Wills which awaked in Adam; they love their Mother, in whose Body they live, viz. the Dominion of this outward World, and therein the Birth of Sin is manifest.

102. The outward Man in Soul and Flesh, (we mean the outward Part of the Soul) hath no Divine Will, neither doth he understand any Thing of God, as the Scripture saith, The natural Man perceiveth nothing of the Spirit of God, &c.

103. But the Fire-breath of the inward World if it be enlightened once, understandeth it; it hath

hath a great longing, fighting, Hunger and Thirst after the sweet Fountain of Christ; it refresheth itself by Hungering and Desiring, (which is the true Faith) in the sweet Fountain of Christ from his New Body, from the Heavenly Substantiality, as a hungry Branch in the Vine Christ.

104. And the Cause why the fiery Soul cannot attain to Perfection during this [Lifes] Time, is because it is fast bound with the outward Bond of Vanity, through which the Devil continually casteth his venomous Rays [of Influence] upon it, and so fifteth it, that it often biteth at his Bait, and poiseneth itself; from whence Misery and Anguish ariseth, so that the Noble *Sophia* hideth herself in the Fountain of Christ, in the Heavenly Humanity, for she cannot draw near to Vanity.

105. For she knew how it went with her in Adam, when she lost her Pearl, which is of Grace freely bestowed again upon the inward Humanity; therefore she is called *Sophia*, viz. the Bride of Christ. *See the three Principles cap. 16. from Verse 47, to Verse 51.*

106. Here she faithfully calleth to the fiery Soul, viz. to her Bridegroom, and exhorteth him

him to Repentance, and to the unburthening of himself, or going from the Abomination of Vanity.

107. Here War assaulteth the whole Man wherein the outward Fleshly Man lusteth against the inward Spiritual Man, and the Spiritual against the Fleshly; and so Man is in continual Warfare and Strife, full of Trouble, Misery, Anguish, and Care.

108. The inward Faith to the fiery Soul: O my Soul: O my Love! Turn I beseech thee and go forth from Vanity, or else thou lovest my Love and the noble Pearl.

109. Then saith the outward Reason, viz. the Bestial Soul, thou art foolish, wilt thou be a Fool, and the Scorn of the World? Thou needest the outward World to maintain this Life: Beauty, Power, and Glory is thy chiefest Treasure, wherein only thou canst rejoice and take Delight. Why wilt thou cast thyself into Anguish, Misery, and Reproach? Take thy Pleasure, which will do both thy Flesh and thy Mind good.

110. With such Filth the true Man is often defiled, viz. the outward Man defileth himself,

as a Sow in the Mire, and obscureth his noble Pearl; for the more vain the outward Man groweth, the more dark the inward Man cometh to be, till at length it disappeareth together.

111. And then the fair Paradifical Tree is gone, and it will be very hard to recover it again; for when the outward Light, viz. the outward Soul is once enlightened, so that the outward Light of Reason is kindled by the inward Light; then the outward Soul commonly useth to turn Hypocrite, and esteem itself Divine, and though the Pearl be gone, which sticks hard to many a Man.

112. And so the Tree of Pearl in the Garden of Christ, is often spoiled, concerning which the Scripture maketh a hard Knot, [or Conclusion] viz. that those who have once tasted the Sweetness of the World to come, if they fall away again, they shall hardly see the Kingdom of God.

113. And though it cannot be denied, but that the Gates of Grace do yet stand open, yet the seeming Light of the outward Reason of the Soul, so keepeth them back, that they suppose they have the Pearl, and yet live to the

Vanity of this World, and dance with the Devil after his Pipe.

CHAP. V.

How a Man may call himself a Christian, and how not.

114.

HERE a Christian should consider wherefore he calleth himself a Christian, and ponder well whether he be one or no: For surely my learning to know and understand that I am a Sinner, and that Christ hath killed my Sins on the Cross, and shed his Blood for me, doth not make me a Christian.

115. The Inheritance belongeth only to the Children: A Maid Servant in a House knoweth well enough what the Mistress would have to be done, and yet that maketh her not an Heir of her Mistresses Goods: The very Devils know that there is a God, yet that doth not change them into Angels again. But if the Maid Servant in the House shall be married to the Son of

of her Mistress, then she may come to inherit her Mistresses Goods. And so it is to be understood also in our Christianity.

116. The Children of the History are not the Heirs of the Goods of Christ, but the legitimate Children, regenerated of the Spirit of Christ: For God said to Abraham, cast out the Son of the Bond-Woman, he shall not inherit with [the Son of] the Free: For he was a Scorn-er, and but a Historical Son of the Faith and Spirit of Abraham; and so long as he continued such a one, he was not a true Inheritor of the Faith of Abraham, and therefore God commanded he should be cast out from inheriting his Goods, which was a Type of the Christendom which was to come.

117. For the Promise of Christendom was made to Abraham, therefore the Type was then also represented by two Brethren, viz. Isaac and Ishmael, [shewing] how Christendom would behave itself, and that two Sorts of Men would be in it, viz. true Christians and Lip-Christians, who under the Title of Christianity would be but Mockers, as Ishmael and Esau was, who also was a Type of the outward Adam, as Jacob was a Type of Christ, and his true Christendom.

118. Thus every one that will call himself a Christian, must cast away, and out, from himself the Son of the Bond-Woman, that is, the earthly Will, and be ever more killing and destroying of it, and not settle it in the Inheritance.

119. Nor give the Pearl to the Bestial Man, for him to sport himself withal continually in the outward Light, in the Lust of the Flesh; but we must with our Father Abraham, bring the Son of the right Will to Mount Moria, and be willing in Obedience to God to offer it up, always willingly dying from Sin in the Death of Christ, giving no Place to the Beast of Vanity in the Kingdom of Christ, nor suffering it to grow wanton, proud, covetous, envious, and malicious; all these are the Properties of Ishmael the Son of the Bond-Woman, whom Adam begat in his Vanity, of the wanton Whore the false Bond Woman, by the Devils Imagination, out of the earthly Property in Flesh and Blood.

120. This Mocker and Titular Christian is the Son of a Whore, he must be cast out; for he must not inherit the Inheritance of Christ in the Kingdom of God: He is not fit, he is but Babel, a Confusion of that one Language into many Languages: He is but a Talker and a
Wrangler

Wrangler about the Inheritance, he means to get it to himself by Talking and Wrangling, by the Hypocrisy of his Lips, and seeming Holiness, and yet he is but a blood-thirsty Murtherer of his Brother Abel, who is a true Heir.

121. Therefore we say what we know, that he that will call himself a true Christian, must try himself, and [find] what Kind of Properties drive and rule him, whether the Spirit of Christ driveth him to Truth and Righteousness, and to the Love of his Neighbour, so that he would willingly do good, if he knew but how to perform it.

122. Now if he find that he hath such a Hunger after such a Virtue, then he may surely think that he is drawn: And then he must put in Practice, and not have a Will only without doing. The drawing of the Father to Christ, consisteth in the Will, but the true Life consisteth in the doing, for the right Spirit doth that which is right.

123. But if there be the Will to do, and yet the doing followeth not, then the true Man is [shut up] in vain lust, which keepeth the doing Captive, and he is but an Hypocrite and an Ishmaelite, he speaketh one Thing and doth another,

another, and Witnesseth that his Mouth is a Lye; for he himself doth not that which he teacheth, and so he only serveth the Bestial Man in Vanity.

124. For he that will say, I have a Will, and would willingly do good, but for the earthly Flesh which I have, which keepeth me back that I cannot; yet I shall be saved by Grace, for the Merits of Christ: I comfort myself with his Merit and Sufferings, he will receive me of mere Grace, without any Merits of my own, and forgive me my Sins; such a one I say, is like him that knew what Food was good for his Health, yet did not eat of it, but eat Poison instead thereof, from whence Sicknes and Death would follow.

125. What good doth it the Soul to know the Way to good, if it will not walk therein, but go a wrong Way that leadeth not to God? What good will it do the Soul to comfort itself with the Filiation of Christ, with his Passion and Death, and so flatter itself, if it will not enter into the Filial Birth, that it may be a true Child, born out of the Spirit of Christ, &c. out of his Suffering, Death and Resurrection? Surely, the Tickling and Flattering of itself with Christ's Merits, without the true innate Childship,

ship, is Falshood and a Lie, whosoever he be that teacheth it.

126. This Comfort belongeth only to the penitent Sinner, who striveth against Sin and the Anger of God. When Temptations come, and the Devil assaulteth the Soul, then the Soul must wholly wrap itself up in the Passion and Death of Christ, and in his Merits.

127. Christ indeed hath merited [Redemption for us] alone, but he hath not merited it as such a Merit (for upon a Merit a Reward is given) that for his own proper Merits Sake, he would outwardly freely grant us his Childship, and so receive us for Children [when we are none.] No, he himself is the Merit, he is the open Gate [that leadeth] through Death, through that Gate we must enter. But he receiveth no Beast into his Merit, but those only that turn and become as Children: Those Children that come to him, are his Reward, which he hath merited and deserved.

128. For thus he said, Father the Men were thine, and thou hast given them to me, [as my Reward] and I will give them eternal Life. But the Life of Christ will be given to none, unless they come to him in his Spirit, into his Humanity,

Humanity, Suffering, and Merit, and in his Merit be born a true Child of the Merit.

129. We must be born of his Merit, and put on the Merit of Christ in his Passion and Death, not outwardly (*or ab extra*) with verbal Flattery, with bare comforting [of ourselves] and still remain Aliens and strange Children, of a strange Essence (*Nature or Substance, or Seed.*) No, the strange Essence inheriteth not the Childship, but the innate Essence inheriteth it.

130. This innate Essence is not of this World, but in Heaven, of which St. Paul speaketh saying, Our Conversation is in Heaven; the filial Essence walketh in Heaven, and Heaven is in Man.

131. But if Heaven in Man be not open, and a Man stand without Heaven flattering himself, and say, I am still without, but Christ will receive me in by his Grace, is not his Merit mine? Such a one is in Vanity, and sin with the outward Man, and with the Soul in Hell, viz. in the Anger of God,

132. Therefore learn to understand rightly what Christ hath taught us, and done [for us:] He is our Heaven, he must get a Form in us,
or

or else we shall not be in Heaven. Thus then the Souls inward Man, with the Holy Body of Christ, viz. in the New Birth, is in Heaven, and the outward mortal Man is in the World, of which Christ spake, saying, My Sheep are in my Hand, and none shall pluck them away, the Father which gave them to me is greater than all.

CHAP. VI.

Of the Right and of the Wrong going to Church, receiving the Sacraments, and Absolution.

133.

Beloved Brethren, we will tell you faithfully, not with flattering Lips, to please the Antichrist, but from our Pearl (*the Virtue, Power, or Spirit of Christ,*) from a Christian Essence and Knowledge, not from the Husk and History, but from a filial Spirit, from Christ's Knowledge, as a Branch [growing] on the Vine

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of

of Christ, from the Measure of that Knowledge which is opened in us, according to the Counsel of God.

134. Men tie us now a-Days to the History, to the material Churches of Stone, which were indeed good in their Kind, if Men did also bring the Temple of Christ into them. And Men teach, that their Absolution is a Forgiving of Sins, &c. that the Supper of the Lord taketh away Sin: Also that the Spirit of God is infused into Men by the Ministry. All this hath a proper Meaning, if it were truly expounded, and if Men did not cleave merely to the Husk.

135. Many a Man goeth to Church twenty or thirty Years, heareth Sermons, receiveth the Sacraments, and some hear Absolution read or declared, and yet is as much a Beast of the Devil and Vanity, at the last, as at the first. A Beast goeth into the Church, and to the Supper, and a Beast cometh out from thence again.

136. How will he eat that hath no Mouth? How will he hear that hath no Hearing? Can any Man eat that Food which is so shut up that he cannot get it? How will he drink that can come by no Water.

137. What

137. What good doth it to me to go to the material Churches of Stone, and there fill my Ears with empty Breath? Or to go to the Supper, and feed nothing but the earthly Mouth, which is mortal and corruptible? Cannot I feed and satisfy it with a Piece of Bread at Home? What good doth it to the Soul, which is an immortal Life, to have the Bestial Man observe the Form of Christ's Institution, if it cannot obtain the Jewel of the Institution? For St. *Paul* saith of the Supper, you receive it to Judgment, because ye discern not the Lord's Body.

138. The Covenant stands firm, and is stirred in the Use of the Institution: Christ proffereth his Spirit to us in his Word, (viz. in his preached Word) and his Body and Blood in the Sacrament, and his Absolution in a Brotherly Reconciliation [one to another.]

139. But what good doth it to a Beast to stand and listen, and yet hath no Hearing to [receive] the inward living Word, nor any Vessel (*or Ground*) wherein to lay the Word, that it may bring forth Fruit, of whom Christ saith, the Devil plucketh the Word out of their Hearts, lest they believe and be saved. But how can he do so? Yes, being the Word findeth no Place in the Hearing to stick fast in.

140. And thus it is with Absolution, what good doth it me for one to say, I pronounce [or declare] to thee, the Absolution of thy Sins, when the Soul is wholly shut up in Sin. Whosoever saith thus to a Sinner so shut up, erreth; and he that receiveth it without the Voice of God within himself, deceiveth himself. None can forgive Sins but God only,

141. The Mouth of the Preacher hath not Forgiveness of Sins in his own Power; but it is the Spirit of Christ in the Voice of the Priests Mouth that hath the Power, if he be also a Christian.

142. What good did it do those that heard Christ himself reaching on Earth, when he said, Come unto me all ye that are weary, and are heavy laden, and I will give you rest? What good did it to those that heard it, and yet laboured not, nor were heavy laden. What became of the Refreshment or Rest then? Being they had dead Ears, and heard only the outward Christ, and not the Word of the Divine Power, surely they were not refreshed: And so much good the Bestial Man hath also of his Absolution, and so much good also the Sacraments do him.

143. The

143. The Covenant now is open in the Sacraments, and in the Office (*or Ministry*) of teaching also, the Covenant is stirred; the Soul doth enjoy it, but in that Property the Mouth of the Soul is of.

144. That is, the outward Beast receiveth Bread and Wine, which it may have as well at Home. And the fiery Soul receiveth the Testament according to its Property, viz. in the Anger of God it receiveth the Substance of the eternal World; but according to the Property of the dark World, as the Mouth is, so is the Food also which belongeth to the Mouth; he receiveth it to his own Judgment or Condemnation. And after that Manner the wicked shall behold Christ at the last Judgment as a severe Judge; but the Saints shall behold him as a loving Immanuel.

145. God's Anger standeth open in his Testaments towards the wicked, but towards the Saints, the Heavenly loving Kindness, and in it the Power of Christ in the Holy Name Jesus, standeth open. What good doth the Holy Thing do to the wicked that cannot enjoy it? And what then is it, that can take away his Sins, when his Sin is but stirred and made manifest by it?

146. The

146. The Sacraments do not take away Sin, neither are Sins forgiven thereby; but it is thus: When Christ ariseth, then Adam dyeth in the Effence of the Serpent; when the Sun riseth, the Night is swallowed up in the Day, and the Night is no more; so Sins are forgiven.

147. The Spirit of Christ eateth of his Holy Substance, the inward Man is the Receiver of the Holy Substance; he receiveth what the Spirit of Christ bringeth into him, viz. the Temple of God, Christs Flesh and Blood: But what doth this concern a Beast? Or what doth it concern the Devils? Or the Soul that is in the Anger of God? These eat of the Heavenly Body, that is, in the Heaven they dwell in, which is the Abyss or Bottomless Pit.

148. And thus it is in the Office (*or Ministry*) of Preaching, the Ungodly heareth what the outward Soul of the outward World preacheth, that he receiveth; viz. the History; and if there be Straw or Stubble in that which is taught, he sucketh the Vanity out of that, and the Soul sucketh the venomous Poison, and the murdering Cruelty of the Devil from it, wherewith that Soul tickleth itself, in hearing how to judge and condemn others.

149. And

149. And if the Preacher be one that is dead, [and hath no true Life in him] but foweth Venom and Reproach, proceeding out of his Affections, then it is the Devil that teacheth, and the Devil that heareth; such teaching is received into a wicked Heart, and bringeth forth wicked Fruits, by which the World is become a murdering Den of Devils; so that if you look among the Teachers and Hearers, there is nothing to be found but Revilings, Slandering, and Reproachings; also Contention about Words, and Wrangling about the Husk.

150. But the Holy Ghost teacheth in the Holy Teacher, and the Spirit of Christ heareth through the Soul, and the Divine House of the Divine Sound (*or Voice*) in the Holy Hearer; the Holy Man hath his Church in himself, wherein he Heareth and Teacheth.

151. But Babel hath a Heap of Stone, into that she goeth with her seeming Holiness and Hypocrisy; there she loveth to be seen in fine Cloaths, and there maketh a very devout and godly Shew; the Church of Stone is her God, in which she putteth her Confidence.

152. But the Holy Man hath his Church about him every where, and in himself; for he
always

always standeth and walketh, and sitteth, and lyeth down in his Church: He is in the true Christian Church, in the Temple of Christ; the Holy Ghost preacheth to him out of every Creature: Whatsoever he looketh upon, he seeth a Preacher of God therein.

153. Here now the Scoffer will say, I despise the Church of Stone, where the Congregation meeteth, but I say I do not; for I do but discover the Hypocritical Whore of Babylon, which committeth Whoredom with the Church of Stone, and termeth herself a Christian, but is indeed a Strumpet.

154. A true Christian brings his Holy Church [within him] into the Congregation: His Heart is the true Church, where a Man must practice the Service of God. If I did go a thousand Times to Church, and to the Sacrament every Week, and heard Absolution declared to me every Day, and have not Christ in me, then all is false, an unprofitable Fiction, and graven Image in Babel, and no forgiving of Sins.

155. A Holy Man doth Holy Works from the Holy Strength of his Mind: The Work is not the Expiation or Reconciliation, but it is the Building which the true Spirit buildeth in his Substance;

Substance; it is his Habitation, but the Fiction and Fancy is the Habitation of the false Christian, into which his Soul entereth with Dissimulation. The outward Hearing reacheth but to the outward, and worketh in the outward only; but the inward Hearing goeth into the inward, and worketh in the inward.

156. Dissemble, roar, cry, sing, preach, and teach as much as thou wilt, if thy inward Teacher and Hearer be not open, then all is nothing but a Babel, a Fiction, and a graven Image, whereby the Spirit of the outward World doth model and make a graven Image in Resemblance to the inward.

157. And maketh a Holy Shew therewith, as if he did [perform some Divine or] Holy Service to God; whereas many Times in such Service and Worship, the Devil worketh mightily in the Imagination, and very much tickleth the Heart with those Things which the Flesh delighteth in, which indeed not seldom happeneth to the Children of God; as to their outward Man, if they do not take great heed to themselves, the Devil doth so sift them.

C H A P. VII.

*Of unprofitable Opinions, and
Strife about the Letter.*

158.

A True Christian who is born a-new in the Spirit of Christ, is in the Simplicity of Christ, and hath no Strife or Contention with any Man about Religion: He hath Strife enough in himself, with his own Bestial evil Flesh and Blood: He continually thinketh that he is a great Sinner, he is afraid of God; but the Love of Christ pierceth through and expelleth that Fear, as the Day swalloweth up the Night.

159. But the Sins of the Ungodly Man rest in the Sleep of Death, and bud forth in the Pit, and bring forth Fruit in Hell.

160. The Christendom [that is] in Babel, striveth about Knowledge, how Men ought to
serve

serve God, and glorify him; also how to know God, and what he is in his Essence and Will; and they preach peremptorily, that whosoever is not one and the same in every particular with them for Knowledge and Opinions, is no Christian but a Heretick.

161. Now I would fain see how any can bring all their Sects so to agree, in that one which might be called a true Christian Church, when all of them are Scorners, every Party of them reviling the other, and proclaiming it to be false.

162. But a Christian is of no Sect, he can dwell in the midst of Sects, and also appear in their Services, and yet adhere and be addicted to no Sect: He hath but one Knowledge only, that is Christ is him. He seeketh but one Way, which is the Desire, always willingly to do and teach, [that which is] right; and he putteth all his knowing and willing into the Life of Christ.

163. He figheth and wisheth continually, that the Will of God might be done in him, and that his Kingdom might be manifested in him: He daily and hourly killeth Sin in the Flesh, for the Seed of the Woman, viz. the inward

Man in Christ, continually breaketh the Head of the [Serpent, viz. of the] Devil, which is in Vanity.

164. His Faith is a Desire to God [and Goodness] which he wrappeth up into a sure Hope, and therefore ventureth it upon the Words of the Promise, and liveth and dieth therein; though as to the true Man, he never dieth.

165. For Christ telleth us saying, whosoever believeth in me shall never die, but hath pierced through from Death to Life; and Rivers of living Waters shall flow from him, viz. good Doctrine and Works.

166. Therefore I say, that whatsoever fighteth and contendeth about the Letter, is all Babel: The Letters [of the Word proceed from, and] stand all in one Root, which is the Spirit of God; as the many Flowers stand all in the Earth, and grow by one another: None of them fight with the other about their Colours, Smell, and Taste: They suffer the Earth, the Sun, the Rain, the Wind, the Heat and Cold, to do with them as they please, and yet every one of them grow in their own Essence and Property.

167. And

167. And so it is with the Children of God, they have various Gifts and Knowledge, yet all from one Spirit: They all rejoice at the great Wonders of God, and give Thanks to the most High in his Wisdom: Why should they long contend about him, in whom they live and have their Being, and of whose Substance they themselves are?

168. It is the greatest Folly [that is] in Babel, for People to strive about Religion, as the Devil hath made the World to do, so that they contend about Opinions of their own Forging, viz. about the Letter, though the Kingdom of God consisteth in no Opinion, but in Power and Love.

169. As Christ said to his Disciples, and left it to them at the last, saying Love one another, as I have loved you, for thereby Men shall know that you are my Disciples: If Men would as fervently seek after Love and Righteousness, as after Opinions, there would be no Strife on Earth, and we should live as Children in our Father, and should need no Law or Ordinance.

170. For God is not served by any Law, but only by Obedience. Laws are for the wicked
which

which will not embrace Love and Righteousness, they are compelled and forced by Laws.

171. We all have but one only Order (*Law or Ordinance*;) which is to stand still to the Lord of all Beings, and resign our Will up to him, and suffer his Spirit to play [what Musick he will] and work and make in us what he will, and we give to him again as his own Fruits, that which he worketh and manifesteth in us.

172. Now if we did not contend about the various Fruits, Gifts, and Knowledge, but did acknowledge them in one another, like Children of the Spirit of God, what could judge us? For the Kingdom of God consisteth not in our knowing and supposing, but in Power.

173. If we did not know half so much, and were more like Children, and had but a Brotherly [Mind or good] Will towards one another, and did live like Children of one [and the same] Mother, and as Branches of one Tree, taking our Sap all from one Root, we should be far more Holy [then we are.]

174. Knowledge serves only to this End, to learn to know, (we having lost the Divine Power

er in Adam, and so now are inclined to Evil,) that we have evil Properties in us, and that doing of Evil pleaseth not God, so that with our Knowledge we might learn to do Right: Now if we have the Power of God in us, and Desire with all our Powers to do, and to live aright, then our Knowledge is but our Sport wherein we rejoyce.

175. For true Knowledge is the Manifestation of the Spirit of God through the eternal Wisdom: He knoweth what he will in his Children: He poureth forth his Wisdom and Wonders by his Children, as the Earth [produceth] its various Flowers.

176. Now if we dwell one with another like humble Children in the Spirit of Christ, one rejoicing at the Gift and Knowledge of another, who would judge [or condemn] us? Who judgeth [or condemneth] the Birds in the Woods, that praise the Lord of all Beings, with various Voices, every one in its own Essence? Doth the Spirit of God reprove them for not bringing their Voices into one Harmony? Doth not the Sound of them all proceed from his Power, and they Sport before him.

177. Those

177. Those Men therefore that strive and wrangle about Knowledge and the Will of God, and despise one another for that, are more foolish than the Birds in the Woods, and the wild Beasts that have no true Understanding: They are more unprofitable in the Sight of the Holy God, than the Flowers of the Field, which stand still quietly [submitting] to the Spirit of God, and suffering him to manifest the Divine Wisdom and Power through them: Yes, those Men are worse than Thistles and Thorns [that grow] among fair Flowers, for they stand still: Indeed those Men are like the ravenous Beasts and Birds of Prey, which fright the other Birds from singing and praising God.

178. In Sum; they are the Growth (*or Branch, Bud or Sprout*) of the Devil in the Anger of God, which must by their Pain yet serve the Lord; for by their plaguing and persecuting, they press out the Sap through the Effence of the Children of God so, that they move and stir themselves in the Spirit of God, with praying and continual fighting, in which the Spirit of God moveth himself in them.

179. For thereby the Desire is exercised, and so the Children of God grow green, flourish, and bring forth Fruit; for the Children of God
are

are manifested in Tribulation, as the Scripture saith, when thou chastisest them they cry fervently to thee.

CHAP. VIII.

Wherein Christian Religion consisteth, and how Men should serve God and their Brethren.

180.

ALL Christian Religion wholly consisteth in this, to learn to know ourselves. First, what we are, and whence we are come, how we are gone forth from the Unity into Dissention, Wickedness, and Unrighteousness, how we have awakened and stirred up these Things in us.

181. Secondly, how we were in the Unity when we were the Children of God in Adam before he fell. Thirdly, how we are now in Dissention and Disunion, in Strife and Contrariety. Fourthly, whither we go when we pass

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out

out of this corruptible Being; whither we go with the immortal, and whither with the mortal Part

182. In these four Points our whole Religion consisteth, viz. to learn to come forth from Disunion and Vanity, and to enter again into that one Tree, Christ in us, out of which we are all sprung in Adam.

183. We need not strive about any Thing, we have no Contention: Let every one exercise himself in Learning, how he may enter again into the Love of God and his Brother.

184. The Testaments of Christ are nothing else but a loving Bond or Brotherly Covenant, wherewith God in Christ bindeth himself to us and us to him. All teaching, willing, living, and doing, must aim at that. All teaching and doing otherwise whatsoever, is Babel and a Fiction; also a meer graven Image of Pride in unprofitable Judgings, a disturbing of the World, and an Hypocrisy of the Devil, wherewith he blindeth Simplicity.

185. Every one whatsoever that teacheth without the Spirit of God, and hath no divine Knowledge, and yet setteth himself up for a Teacher

Teacher in the Kingdom of God, and will serve God with teaching, [that teaching] is false and doth but serve the Belly, his Idol, and his own proud insolent Mind, in desiring to be honoured and accounted Holy (*a Divine in Holy Orders*) He beareth an Office to which he is set apart and chosen by the Children of Men, who do but flatter him, and for Favour have ordained him thereunto.

186. Christ said, whosoever entereth not by the Door into the Sheepfold, that is, through me, but climbeth up some other Way, the same is a Thief and a Murderer, and the Sheep follow him not.

187. For they know not his Voice, he hath not the Voice of the Spirit of God, but the Voice of his own Art and Learning only, himself teacheth, and not the Spirit of God: But Christ saith, every Plant which my Heavenly Father hath not planted, shall be plucked up by the Roots.

188. How then will he that is ungodly plant Heavenly Plants, that hath no Seed [alive] in its Power in himself? Christ saith, expressly, the Sheep hear not his Voice, they follow him not.

189. The written Word is but an Instrument whereby the Spirit leadeth [us to itself within us.] That Word which will teach, must be living in the literal Word: The Spirit of God must be in the literal Sound, or else none is a Teacher of God, but a meer Teacher of the Letter, a knower of the History, and not of the Spirit of God in Christ.

190. All that Men will serve God with, must be done in Faith, viz. in the Spirit, the Spirit maketh the Work perfect and acceptable in the Sight of God. All that a Man beginneth and doth in Faith, he doth that in the Spirit of God, which Spirit of God doth co-operate in the Work, and that is acceptable to God, for he hath done it himself, and his Power and Virtue is in it, it is Holy.

191. But whatsoever is done in Self, without Faith, is but a Figure and Shell (*or Husk*) of a true Christian Work.

192. If thou serveest thy Brother, and doest it but in Hypocrisy, and givest him unwillingly, then thou serveest not God, for thy Faith proceedeth not from Love, nor entereth into Hope, into thy Gift. Indeed thou serveest thy Brother, and he for his Part thanketh God, and he for his

his Part also bleſſeth thee, but thou bleſſeſt not him; for thou givest him a grudging (*or churlish*) Spirit in thy Gift, which entereth not into the Spirit of God, into the Hope of Faith; therefore thy Gift is but half given, and thou haſt but half thy Reward for it.

193. The ſame is to be underſtood of receiving a Gift: If any giveth in Faith, in divine Hope, he bleſſeth his Gift in his Faith; but he that receiveth it unthankfully, and murmur-eth in his Spirit, he curſeth it in the Uſe or Enjoyment of it. Thus every one ſhall have his own, whatſoever he ſoweth, that he ſhall alſo reap.

194. And ſo it is in the Office of teaching, whatever a Man ſoweth, that alſo he reapeth: For if any Man ſow good Seed from the Spirit of Chriſt, it ſticketh in the good Heart, and bringeth forth good Fruit; but in the wicked that are not capable of it, the Anger of God is ſtirred.

195. If any ſow Contentions, Reproaches, Miſconſtructions, all ungodly People receive it into them, it ſticketh in them alſo, and bringeth forth Fruit accordingly, ſo that Men deſpiſe, revile, ſlander, and miſconſtrue one another,

ther, out of which [Root] the great Babel is sprung and grown, where Men out of meer Pride and Strife, contend about the History, and the Justification of a poor Sinner in the Sight of God; and thereby make the simple err and blaspheme, insomuch that one Brother despiseth and curseth the other, [and excommunicateth] or casteth him to the Devil, for the History and the Letters Sake.

196. Such Railers and Revilers fear not God, but to raise the great Building of Dissention, and seeing corrupt Lust lyeth in all Men in the earthly Flesh still; therefore they raise and awaken Abominations even in the simple Children of God, and make the People of God, as well as the Children of Iniquity to blaspheme; and so are Master Builders of the great Babel of the World, and are as useful as a fifth Wheel in a Waggon; and beside that, they erect the Hellish Building.

197. Therefore it is highly necessary for the Children of God, to pray earnestly, that they may learn to know this false Building, and go forth from it with their Minds, and not help to build it up, and so themselves to persecute their Fellow-Children of God; whereby they

keep

keep themselves back from the Kingdom of God, and are seduced.

198. According to the saying of Christ to the Pharisees, Woe unto you Pharisees; for you compass Sea and Land to make one Profelite, and when he is one, you make him two-fold more the Child of Hell than yourselves; which truly cometh to pass after the same Manner, in these modern Factions and Sects among these Cryers and Teachers of Strife.

199. I desire therefore, out of my Gifts which are revealed to me from God, that all the Children of God that intend to be the Members of Christ, faithfully be warned to depart from such abominable Contentions and bloody Fire-brands, and to go forth from all Strife with their Brethren, and to strive only after Love and Righteousness towards all Men.

200. For he that is a good Tree must bring forth good Fruits, and must sometimes suffer Swine to devour his Fruits, and yet must continue a good Tree still, and be always willing to work with God, and not suffer any Evil to master him. And then he standeth and groweth in the Field of God, and bringeth forth Fruit [to be set upon God's Table, which he shall enjoy.

enjoy for ever. Amen. All that hath Breath
praise the Name of the Lord. Hallelujah.

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THE

Author's Letter,

To his faithful FRIEND

Dr. Balthasar Waltar.

1. **M**Y Writing to you is to exhort you from a deep Christian Consideration and good Will, not to commit my Writings into the Hands of every one, for they belong not to every one.

2. Also none should cast the Pearl into the Way, to be trodden under Foot, whereby the highly precious Name of God might be blasphemed; for I know very well what Satan intendeth to do, but it is signified to me, that his Purpose shall be brought to nought.

F f

3. Yet

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3. Yet there is a thick Darknes to be feared, in the Time whereof the Light shall first spring up in the Hearts of Men, when they shall be in great Distress and Want, and quite forsaken, and then they shall seek the Lord, and he will be found.

4. My Writings are not for those whose Belies be full, but for the hungry Stomach; they belong to the Children of the hidden Mystery, because in them many precious Pearls lie lock'd up, and some are manifest.

5. I have made my Writings neither for the simple nor the wise; but for myself, and for those to whom God shall give the Understanding of them.

6. That Bud or Branch, is in God's Power or Hand, therefore I myself acknowledge it not to be a Work of my Reason, but to be the Revelation of God; and therefore nothing ought to be ascribed to me at all in it, neither ought any to Regard my Person, as if it were some wonderful Thing, for he shall find nothing but a very mean simple Man, for my Knowledge is hidden in God.

7. And

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7. And though I know much, and that a great Manifestation is given me, yet I know also well, that I shall be as one that is dumb to all those that are not born of God, and therefore I intreat you to manage my Writings wisely.

8. Also to conceal my Name, till at length the dark Night shall come, as is signified to me, and then the Pearl shall be found: For so long as my beloved is full, and satisfied, she slumbereth and lieth in the Sleep of this World.

9. But when the Lord shall awaken her with his Storm, and that she shall be in Anxiety, she will then, in her Trouble cry to the Lord, and awake from Sleep, then shall my Writing stand forth, and the Pearl will be sought in them.

10. I desire, and also intreat, that none go about to have them printed without my Consent, for that shall first be after the Tempest.

11. But let them be made known to the Hearts of the wise only, whom thou knowest that they love God; to others it will not be profitable at present, for many seek after them for nothing but evil Will and Pride, and out of false Wisdom or subtle Cunning, that they may

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appear to be somebody; therefore I intreat you to manage them wisely.

12. Many will receive them with Joy, but having an evil Root, yet think to be honest and to amend their Lives, but suffer the Devil to deceive them still, and then afterwards come to be Despisers and Scorners of these Manifestations. This I tell you for good Will, not from a conceit Opinion or Supposition, but even from my present and certain Knowledge.

13. There is somewhat very high and deep, begun in a new Book, but there is strong Opposition made against me by the Prince of Wrath, which hath so hindered me till now, (but I hope it will be written shortly) for it is an Herb which the Devil will not relish, yet the Will of God must stand.

14. I hope yourself shall come to me, and then we will rejoice together. The Grace of Jesus Christ shall be our Salutation (*or Greeting*) and Refreshing. Dated June 7, 1620.

Jacob Behmen.

THE

THE FOURTH
B O O K
A
DIALOGUE
BETWEEN A
Scholar & his Master,
Concerning the
Super-sensual Life.

Shewing how the Soul may attain to Divine Hearing and Vision, and what its Childship in the Natural and Super-natural Life is, and how it passeth out of Nature into God, and out of God into Nature and Self again; also what its Salvation and Perdition is.

Written in the *German Language*, Anno 1624.
By *JACOB BEHMEN*.
Alias *TEUTONICUS PHILOSOPHUS*.

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opposite the *Exchange*. 1752.

1 Cor. 2, 7, 8, 9, 10.

We speak the hidden Mystical Wisdom of God, which God ordained before the World to our Glory, which none of the Rulers of this World knew &c. But as it is written, Esau 64, 4. That which no Eye hath seen, nor Ear heard, neither hath it entered into the Heart of Man, that which God hath prepared for them that love him; but God hath revealed them to us by his Spirit, for the Spirit searcheth all Things, yea the deep Things of God, &c.



OF THE
Super-sensual Life.

OR THE
Life which is above Sense

IN A
Dialogue (or Conference) be-
tween a Scholar (or Disci-
ple) and his Master.

The Scholar.

THE Scholar said to his Master, how may
I come to the Super-sensual Life that I
may see God and hear him speak?

The

232 Of the Super-sensual Life

The Master.

His Master said, when thou canst throw thyself but for a Moment into that where no Creature dwelleth, then thou hearest what God speaketh.

The Scholar.

2. Is that near at Hand, or far off?

The Master.

It is in thee, and if thou canst for a while (*or an Hour*) cease from all thy thinking and Willing, thou shalt here unspeakable Words of God.

The Scholar.

3. How can I hear when I stand still from Thinking and Willing?

The Master.

When thou standest still from the Thinking and Willing of Self, then the eternal hearing, seeing, and speaking, will be revealed in thee; and so God heareth and seeth through thee; thine own hearing, willing, and seeing hindereth thee, that thou dost not see nor hear God.

The Scholar.

4. Wherewithal shall I hear and see God, being he is above Nature and Creature?

The Master.

When thou art quiet or silent, then thou art that which God was before Nature and Creature, and whereof he made thy Nature and Creature, then thou hearest and seest with that, wherewith

Of the Super-sensual Life 233

wherewith God saw and heard in thee before thy own Willing, seeing, and hearing began.

The Scholar.

5. What hindereth or keepeth me back that I cannot come to that?

The Master.

Thy own Willing, hearing, and seeing, and because thou strivest against that out of which thou art come, thou breakest thyself off with thy own Willing, from God's Willing, and with thy own seeing thou seest in thy own Willing only, and thy Willing stoppeth thy Hearing with thy own thinking of earthly natural Things and bringeth thee into a Ground, and overshadoweth thee with that which thou Willest, so that thou canst not come to that which is Super-natural and Super-sensual.

The Scholar.

6. Being I am in Nature, how may I come through Nature, into the Super-sensual Ground, without destroying of Nature.

The Master.

Three Things are requisite here; the first is, thou must resign thy Will to God, and sink thyself down to the Ground in his Mercy. The second is, thou must hate thy own Will, and not do that whereto thy own Will driveth thee. The third is, thou must submit thyself under the Cross, that thou mayest be able to bear the

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Temptations of Nature and Creature, and if thou dost thus, God will speak into thee, and bring thy resigned Will into himself into the Supernatural Ground, and then thou shalt hear what the Lord speaketh in thee?

The Scholar.

7. I must forsake the World and my Life too, if I should do thus.

The Master.

If thou forsakest the World, thou comest into that whereof the World is made; and if thou losest thy Life, and comest to have thy own Power faint, then thy Life is in that for whose Sake thou forsakest it, viz. in God from whence it came into the Body.

II. *How Men must and may rule over all Creatures, and can be like all Things.*

The Scholar.

8. God hath created Man in and for the natural Life, to rule over all Creatures on Earth, and to be a Lord over all Things in this World, and therefore it is Reason he should possess it for his own.

The Master.

If thou rulest over all Creatures outwardly only, then thy Will and Ruling is in a Bestial Kind, and is but an imaginary (*Image like*) transitory ruling; and thou bringest also thy
Desire

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Desire into a Bestial Essence, whereby thou becomest infected and captivated, and gettest also a Bestial Condition: But if thou hast left the imaginary Condition, then thou art in the Super-imaginariness, and rulest over all Creatures, in that Ground out of which they are created, and nothing on Earth can hurt thee, for thou art like all Things, and nothing is unlike to thee.

The Scholar.

9. O loving Master pray teach me how I may come the shortest Way to be like all Things?

The Master.

With all my Heart; do but think on the Words of our Lord Jesus Christ, when he said, unless ye turn and become as Children, ye shall not see the Kingdom of God. Now if thou wilt be like all Things, thou must forsake all Things, and turn thy Desire away from them, and not desire them, nor extend to possess that for thy own, which is something: For as soon as thou takest something into thy Desire, and receivest it into thee for thy own, then that something is the same with thyself, and it worketh with thee in thy Will, and then thou art bound to protect it, and to take Care for it as for thy own Being: But if thou receive nothing into thy Desire, then thou art free from all Things, and rulest over all Things at once, for thou hast received nothing for thy own, and

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art nothing to all Things, and all Things are also nothing to thee; thou art as a Child which Understandest not what a Thing is, and though thou dost understand it, yet thou understandest it without touching thy Perception, in that Manner which God ruleth and seeth all Things in, and yet nothing comprehendeth him.

Thou didst also desire, that I would teach thee how thou mightest attain it, therefore consider the Words of Christ, who said, without me you can do nothing: In thy own Power thou canst not come to such rest that no Creature should touch thee, unless thou givest thyself wholly up to the Life of our Lord Jesus Christ, and resignest thy Will and Desire wholly to him, and Willest nothing without him, then with thy Body thou art in the World, in the Properties, and with thy Reason under the Cross of our Lord Christ; but with thy Will thou walkest in Heaven, and art at the End from whence all Creatures are proceeded, and to which they go again; and then thou mayest behold all Things outwardly with Reason, and inwardly with the Mind, and rule in all Things and over all Things with Christ, to whom all Power is given, both in Heaven and on Earth.

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The Scholar.

10. O Master; the Creatures that live in me withhold me, that I cannot wholly yield and give up myself as I willingly would.

The Master.

If thy Will goeth forth from the Creatures, then the Creatures are forsaken in thee, they are in the World, and thy Body only is with the Creatures, but Spiritually thou walkest with God; and if thy Will leaveth the Creatures, then the Creatures are dead in it, and live only in the Body in the World; and if thy Will do not bring itself into them, they cannot touch the Soul, for St. Paul saith, our Conversation is in Heaven; also, you are the Temple of the Holy Ghost, who dwelleth in you, so then, the Holy Ghost dwelleth in the Will, and the Creatures dwell in the Body.

The Scholar.

11. If the Holy Ghost dwell in the Will of the Mind, how may I keep myself so that he do not depart from me?

The Master.

Mark the Words of our Lord Jesus Christ; if you abide in my Words, then my Words abide in you. If thou dost abide with thy Will in the Words of Christ, then his Word and Spirit abideth in thee: But if thy Will goeth into the Creatures, then thou hast broken off thyself from

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from him, and then thou canst not any other Way keep thyself, but by abiding continually in resigned Humility, and entering into continual Repentance, so that thou art always grieved, that Creatures live in thee; if thou dost thus, thou standest in a daily dying from the Creatures, and in a daily ascending into Heaven in thy Will.

III. *How Men may come to continual Repentance, and subsist in Temptation.*

The Scholar.

12. O loving Master; pray teach me how I may come into such a continual Repentance.

The Master.

When thou leavest that which loveth thee, and lovest that which hateth thee, then thou mayest abide continually in Repentance.

The Scholar.

13. What is that which I must thus leave?

The Master.

Thy Creatures in Flesh and Blood, and all other Things that love thee, love thee because thy Will entertaineth, (*feedeth, nourisheth, or preserveth*) them: The Will must leave them and account them Enemies, and the Cross of our Lord Jesus Christ, with the Reproach of the World hateth thee, which thou must learn to love, and take for a daily Exercise of thy Repentance,

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pentance, and then thou shalt have continual Cause to hate thyself in the Creature, and to seek the eternal Rest, wherein thy Will may rest, as Christ said, in me you have rest, but in the World you have Anxiety.

The Scholar.

14. How may I recover in such a Temptation as this?

The Master.

If every Hour thou dost once throw thyself beyond all Creatures, above all sensual Reason, into the meereft Mercy of God, into the Sufferings of our Lord, and yieldest thyself therein, then thou shalt receive Power to rule over Sin, Death, and the Devil, over Hell and the World, and then thou mayest subsist in all Temptations.

The Scholar.

15. Poor Man that I am, what would become of me, if I should attain with my Mind to that where no Creature is?

The Master.

His Master said to him very kindly, loving Scholar: If it were that thy Will could break off itself for one Hour from all Creatures, and throw itself into that where no Creature is, it would be over-cloathed with the highest Splendor of God's Glory, and would taste in itself the most sweet Love of our Lord Jesus, which

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no Man can exprefs; and it would find in itself the unspeakable Words of our Lord concerning his great Mercy: It would feel in itself, that the Cross of our Lord Christ would be very pleasing to it, and it would love that more than the Honour and Goods of the World.

The Scholar.

16. But what would become of the Body, since it must live in the Creature?

The Master.

The Body would be put into the Imitation of our Lord Christ, who said, his Kingdom was not of this World, it would begin to die from without and from within; from without, from the Vanity and evil Deeds of the World, it would be an utter Enemy to all Pride and Insolence; from within, it would die from all evil Lusts and Envy, and would get a Mind and Will wholly new, which would be continually directed to God [and Goodness.]

The Scholar.

17. But the World would hate and despise it for doing so, seeing it must contradict the World, and live and do otherwise than the World doth.

The Master.

It would not take that as any Harm done to it, but would rejoice that it is become worthy to be like to the Image of our Lord Christ, and
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be willing to bear that Cross after our Lord, merely that the Lord might bestow the Influence of his sweet Love upon it.

The Scholar.

18. What would become of it, when the Anger of God from within, and the wicked World from without, should assault it, as happened to our Lord Christ?

The Master.

Be that unto it as unto our Lord Christ, when he was reproached, reviled, and crucified by the World and the Priests, he commended his Soul into the Hands of his Father, and so departed from the Anguish of this World into the eternal Joy. So also it would get forth from the Reproach and Anguish of all the World, and penetrate into itself, into the great Love of God, and be sustained and refreshed by the most sweet Name Jesus, and see and find in itself a new World springing forth through the Anger of God, then a Man should wrap his Soul up therein, and account all Things alike, and whether the Body be in Hell or on Earth, yet his Mind is in the greatest Love of God.

The Scholar.

19. But how would his Body be maintained in the World, and how would he maintain those that are his, if he should incur the Displeasure of all the World.

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The Master.

He getteth greater Favour than the World is able to bestow, for he hath God, and all his Angels for his Friends, they protect him in all Dangers and Necessities: Also God is his Blessing in every Thing, and though sometime it seem as if God would not [bless him] it is but for a Tryal [to him] and the drawing of [Gods Love,] that he might the more pray to God, and commit all his Way to him.

The Scholar.

20. But he loseth all his good Friends, and there will be none to help him in his Necessity.

The Master.

Yes, he getteth the Hearts of all his good Friends into his Possession, and loseth none but his Enemies, who before loved his Vanity and Wickedness.

The Scholar.

21. How is it that he getteth his good Friends into his Possession.

The Master.

He getteth the Souls of all those that belong to our Lord Jesus, to be his Brethren, and the Members of his own Life; for the Children of God are but one in Christ, which one is Christ in all, therefore he getteth them all to be his Fellow-Members in the Body of Christ, for they have the Heavenly Goods common, and live in
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one [and the same Love of God, as the Branches of a Tree spring] from one and the same Sap: Also he cannot want outward natural Friends neither, as our Lord Christ did not want such, for though the high Priests and Potentates of the World would not love him which belonged not to him, nor were his Members and Brethren, yet those loved him that were capable of his Words; so likewise those that love Truth and Righteousness, would love that Man, and associate themselves to him, as Nicodemus did to Christ, [who came to him] by Night, and in his Heart loved Jesus for the Truth's Sake, yet outwardly feared the World, and thus he shall have many Friends that are not known to him.

The Scholar.

22. But it is very grievous to be despised of all the World.

The Master.

That which now seems hard and heavy to thee, thou wilt afterwards love it most of all.

The Scholar.

23. How can it be that I should love that which hateth me.

The Master.

Though thou lovest the earthly Wisdom now, yet when thou art over-cloathed with the heavenly [Wisdom] thou wilt see that all the Wisdom of the World is but Folly, and that the

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World hateth but thy Enemy, viz. the mortal Life; and when thou thyself comest to hate the Will thereof, then thou also wilt begin to love that despising of the mortal Life.

The Scholar.

24. But how may these two stand together, viz. that a Man should both love and hate himself.

The Master.

In loving thyself thou lovest not thyself, as thy own, but as given [from] the Love of God thou lovest the Divine Ground in thee, by which thou lovest the Divine Wisdom, God's Works of Wonder, and thy Brethren: But in hating thyself, thou hatest only that which is thy own, wherein Evil sticketh close to thee; and this thou doest, that thou mayest wholly destroy in thee [that which thou callest thine (when thou sayest I or myself do this or that) this thou wouldst wholly destroy] in thee, that thou mayest become a Ground wholly Divine. Love hateth [Self, or] that which we call I, because it is a deadly Thing, and they two cannot well stand together, for Love possesseth Heaven, and dwelleth in (or by) itself; but that which I call I, possesseth the World, and worldly Things, and also dwelleth in itself, and as Heaven ruleth the World, and as Eternity

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ernity ruleth Time, so Love ruleth over the natural Life.

The Scholar.

25. Loving Master, pray tell me, wherefore must Love and Trouble, Friend and Foe be together, would not Love alone be better.

IV. *How Love and Sorrow stand together in one, and what Love is, what its Power, Virtue, Height, and Goodness is, where it dwelleth in Man, also the nearest Way to attain it.*

The Master.

If Love dwelt not in Trouble, it could have nothing to love, but its Substance which it loveth; viz. the poor Soul, being in Trouble and Pain, it hath cause to lose its own Substance, and to deliver it from Pain, that itself also might be beloved again; neither could it be known what Love is, if it had not something which it might love.

The Scholar.

26. What is the Virtue, Power, Height, and Greatness of Love.

The Master.

Its Virtue is that nothing [whence all Things proceed,] and its Power is [in and] through all Things; its Height is as high as God; and its Greatness is greater than God. *Here is meant the Manifestation of the Deity in the glorious eternal*

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eternal Light of the Divine Essence. Whosoever findeth it, findeth nothing and all Things.

The Scholar.

27. Loving Master, pray tell me how I may understand this.

The Master.

That I said, its Virtue is that nothing, thou mayest understand thus: When thou art gone forth wholly from the Creature, and art become nothing to all that is Nature and Creature, then thou art in that eternal one which is God himself, and then thou shalt perceive and feel the highest Virtue of Love.

But that I said its Power is [in and] through all Things, thou perceivest and findest, that in thy own Soul and Body, when this great Love is kindled in thee, it will burn more than any Fire can do: Thou seest also in all the Works of God, that Love hath powered forth itself into all Things, and is the most inward and most outward Ground in all Things: Inwardly in the [Virtue and] Power; and outwardly in the [Figure, Form, or] Shape, [of every Thing.]

And that I said its Height is as High as God, thou mayest understand this in thyself, in that it bringeth thee to be as High as God himself is, as may be seen by our beloved Lord Christ in
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our Humanity; which Humanity Love hath brought into the highest Throne, into the Power of the Deity.

But that I also said its Greatness is greater than God, that is also true; for Love entereth into that where God dwelleth not, as when our beloved Lord Christ was in Hell, Hell was not God, but Love was there, and destroyed Death. Also, when thou art in Anguish or Trouble, God is not the Anguish or Trouble, but his Love is there, and bringeth thee out of Anguish into God; when God hideth himself in thee, Love is there, and maketh him manifest in thee.

Also that I said, whosoever findeth it, findeth nothing and all Things, that is also true; for he findeth a Super-natural Super-sensual Abyss, having no Ground where there is no Place to dwell in; and he findeth also nothing that is like it, and therefore it may be compared to nothing, for it is deeper than any Thing, and is as nothing to all Things, for it is not comprehensible; and because it is nothing, it is free from all Things, and it is that only Good which a Man cannot express or utter what it is,

But that I lastly said, he that findeth it, findeth all Things, is also true; it hath been the
Beginning

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Beginning of all Things, and it ruleth all Things
If thou findest it, thou comest into that Ground
from whence all Things are proceeded, and
wherein they subsist, and thou art in it a King
over all the Works of God.

The Scholar.

28. Loving Master, pray tell me where dwelleth it in Man?

The Master.

Where Man dwelleth not, there it hath its Seat in Man.

The Scholar.

29. Where is that in a Man's Self where Man dwelleth not?

The Master.

It is [in] the Soul, [that is] resigned to the Ground, where the Soul dyeth to its own Will, and Willeth no more [of] itself, but only what ^aGod Will, and there it (*Love*) dwelleth: For so much of the Soul as its own Will is dead to itself in, so much Place Love hath taken up therein, for where its own Will sat before, there now is nothing, and where nothing is, there the Love of God is working alone.

The Scholar.

30. But how may I comprehend it without the dying of my Will.

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The Master.

If thou wilt comprehend it, (*viz. in thy own Will*) it flyeth away from thee, but if thou yieldest thyself wholly up to it, then thou art dead to thyself in thy Will, and Love will then be the Life of thy Nature; it killeth thee not, but quickeneth thee according to its Life, and then thou livest, yet not to thy own Will, but to its Will, for thy Will becometh its Will, and then thou art dead to thyself, but livest to God.

The Scholar.

31. How is it that so few find it, when all would so fain have it.

The Master.

They all seek it in something, *viz. in an imaginary Opinion, in Self Desire, whereto almost all have a peculiar natural Lust [or Inclination]* and though Love should proffer itself to them, it would find no Place in them, because the Imaginariness that is in their own Will, hath set itself in the Place thereof, and so the Imaginariness of Self Lust would have the Love in it, but Love flyeth away, for it dwelleth only in nothing, and therefore they find it not.

The Scholar.

32. What is the Office of it in nothing.

The Master.

Its Office is to penetrate without Intermission into something, and if it find a Place into some-

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thing which standeth still, then its Office is to take Possession thereof, and to rejoyce therein, with its flaming Fire of Love, more than the Sun in this World; and without Intermission to kindle a Fire in something, and to consume the something, and to over-enflame itself therewith.

The Scholar.

33. O loving Master! How shall I understand this?

The Master.

If it may but kindle a Fire in thee, thou shalt feel how it consumeth [thyself which thou callest] I, and rejoiceth so exceedingly in thy Fire, that thou wouldst rather suffer thyself to be killed, then to enter again into thy something; its Flame also is so great, that it would not leave thee, though it should cost thy temporal Life, it would go with thee in its Fire into Death; and if thou wentest into Hell, it would break Hell in Pieces for thy Sake.

The Scholar.

34. Loving Master, I can no more endure any Thing should divert me, how shall I find the nearest Way to it?

The Master.

Where the Way is hardest there walk thou, and take up what the World rejecteth, and what the World doth, that do not thou; walk con-

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trary to the World in all Things, and then thou comest the nearest Way to it.

The Scholar.

35. If I should walk contrary to every Thing, I must needs be in mere Misery and Unquietness, and I should also be accounted a Fool.

The Master.

I do not bid thee do Harm to any, but because the World loveth only Deceit and Vanity, and walketh in false [and wicked] Ways; therefore if thou wilt act a clean contrary Part to the Ways thereof in all Things, walk only in the right Way, for the right Way is contrary to all the Ways of the World.

But that thou sayest thou shouldst be in mere Anguish [and Trouble] that indeed will be so, according to the Flesh, and it will give thee Occasion of continual Repentance, and in such Anxiety the Love must willingly kindle its Fire.

That thou sayest also thou shouldst be accounted a silly Fool, is true, for the Way to the Love of God is Folly to the World, but Wisdom to the Children of God; when the World perceiveth this Fire of Love in the Children of God, it saith they are turned Fools, but to the Children of God it is the greatest Treasure, [so great] that no Life can express

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express it, nor Tongue so much as Name what the Fire of the inflaming Love of God is; it is whiter (*or brighter*) than the Sun, and sweeter than any Thing; it is far more nourishing (*powerful, virtual, or strengthening*) than any Meat or Drink, and more pleasant than all the Joy of this World; whosoever getteth this, is richer than any King on Earth, more noble than any Emperor can be, and more potent and strong than all [Authority] and Power.

The Scholar.

36. Then the Scholar asked his Master further saying, whither goeth the Soul when the Body dyeth; be it either saved or damned.

V. *Whither the blessed and damned Souls go when they depart, and how Heaven and Hell is in Man.*

The Master.

His Master answered, it needed no going forth, only the outward mortal Life with the Body do separate themselves from the Soul, the Soul hath Heaven and Hell in itself before, as it is written, the Kingdom of God cometh not with outward Observation, neither shall they say, loe here or loe there it is, for behold the Kingdom of God is within you; and whether of the two viz. either Heaven or Hell shall be manifested in it, in that the Soul standeth.

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The Scholar.

37. Doth it not enter into Heaven or Hell as a Man entereth into a House, or as a Man goeth through a Hole, [Door, or Window,] into another World.

The Master.

No, there is no such Kind of entering, for Heaven and Hell are present every where, and it is but the turning in of the Will either into God's Love, or into his Anger; and this cometh to pass in this Life, according to that of *St. Paul*, our Conversation is in Heaven; and Christ saith also, my Sheep hear my Voice, and I know them, and they follow me, and I give them the eternal Life, and none shall pluck them out of my Hand.

The Scholar

38. How cometh this entering of the Will into Heaven or Hell to pass.

The Master.

When the Ground of the Will yieldeth itself up to God, then it sinketh down from itself beyond all Ground and Place where God only is manifest, worketh and Willeth, and then it becometh nothing to itself, as to its own Willing, and so God Worketh and Willeth in it, and God dwelleth in this resigned Will, whereby the Soul is Sanctified, and so cometh into divine Rest. Now when the Body is dead, the Soul
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is throughly penetrated all over with the Love of God, and throughly enlightened with the Light of God, as the Fire throughly enflameth a [bright shining hot] Iron, whereby it loseth its Darkness; and this is the Hand of Christ where the Love of God throughly inhabiteth the Soul all over, and is a shining Light, and a new Life in it; and then it is in Heaven, and a Temple of the Holy Ghost, and is itself the very Heaven of God in which he dwelleth.

But the Ungodly Soul will not in the Time of this Life, enter into the Divine Resignation of its Will, but goeth on continually in its own Lust and Falshood, in the Will of the Devil; it receiveth into itself nothing but Wickedness, Lies, Pride, Covetousness, Envy, and Anger, and yieldeth its Will into them, and so this Vanity also becometh manifest, and working in the Soul, and throughly penetrateth it all over, as Fire doth [a burning hot] Iron; and this Soul cannot come to divine Rest, for God's Anger is manifested in it. Now when the Body partaketh from this Soul, eternal Grief and Despair be-
ginneth, for it perceiveth and findeth, that it is become a mere tormentive Abomination, and is ashamed to strive to enter with its false Will into God; nay it cannot, for it is captivated in the Wrath, and is itself mere Wrath, and hath shut
itself

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itself up therewith by its false (*or evil*) Desire, which it hath raised up in itself: And since the Light of God shineth not in it, and that his Love toucheth it not, it is a great Darkness, and an aking anguishing Source of Fire, and carrieth Hell in itself, and cannot see the Light of God. Thus it dwelleth in itself in Hell, and needeth no entering [into it] for wherein soever it is, it is in Hell; and though it should cast itself many hundred thousand Miles from its [present] Place, yet there it is in the same Property, Source and Darkness [it was in.]

The Scholar.

39. How cometh it then that a Holy Soul in this [Lifes] Time, doth not perfectly perceive that Light and great Joy, nor a wicked Soul feel Hell, when both of them are in Man, and one of them of Necessity worketh in him.

The Master.

The Kingdom of Heaven in the Saints is working and sensible in their Faith, they feel the Love of God in their Faith, by which the Will yieldeth itself up into God: But the natural Life is compassed with Flesh and Blood, and in the Contrariety of God's Anger, is compassed with the vain Lust of this World, which continually doth thoroughly penetrate the outward mortal Life, where the World on one Side the Devil on the other, and on a third the curse

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curse of the Anger of God in Flesh and Blood, throughly penetrateth and fixeth the Life, whereby the Soul is often in Anguish, when Hell thus assaileth it, and would manifest itself in the Soul: But the Soul sinketh down into the Hope of divine Grace, and standeth like a fair Rose in the midst of Thorns, till the Kingdom of this World falleth off from it in the Death of the Body, and then the Soul becometh first truly manifest in the Love of God, having nothing more to hinder it but the Soul during the Time of this Life, must walk with Christ in this World, and then Christ delivereth it out of its own Hell, by throughly penetrating it with his Love, and standeth by it in Hell, and changeth its Hell into Heaven.

But that thou sayest, why do not the wicked feell Hell in the Time of this Life? I answer, he feeleth it indeed in his false [or wicked] Conscience, but he understandeth it not, for he hath earthly Vanity yet, with which he is enamoured, and in which he taketh Delight and Pleasure; also the outward Life hath yet the Light of the outward Nature, and so the Pain cannot be revealed; but when the Body dyeth, the Soul cannot enjoy such temporal Pleasure any longer, and the Light of this outward World is also extinguished to it, and then it standeth in
eternal

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eternal Hunger and Thirst after such Vanity, as it was in Love withall here [in this Life,] yet it can reach nothing but that false Will which it imprinted (*impressed* [in itself] which it had too much of in this Life, and yet was not contented; but then it hath as little of it, which maketh it to be in everlasting Hunger and Thirst after Vanity, Wickedness, and [vile] Lewdness; it would fain do more evil still, but it hath not wherein or wherewith to perform it, and therefore it performeth it one in itself. And this Hellish Hunger and Thirst cannot be fully manifested in it, till the Body dyeth, wherewith the Soul hath played the wanton in Voluptuousness, and which hath ministred to the Soul what it lusted after.

The Scholar.

40. Heaven and Hell being in us in Strife in this [Lifes] Time, and God being also thus near us, where do the Angels and Devils dwell.

VI. *Where the Angels and Devils dwell in this Worlds Time, how far Heaven and Hell are asunder, and what and whence the Angels and Souls are.*

The Master.

Where thou dost not dwell as to thyself and thy own Will, there the Angels dwell with thee, and every where all over; but where thou

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dwellest as to thyself and thy own Will, there the Devils dwell with thee, and every where all over.

The Scholar.

41. I understand not this.

The Master.

Where the Will of God Willeth in any Thing, there God is manifested (*or revealed,*) and in that Manifestation the Angels also dwell; but where God in any Thing Willeth not with the Will of the Thing, there God is not manifested to it, but dwelleth in himself, without the co-operating of the Thing; in that Thing its own Will is without God's Will, and there the Devil dwelleth, and all whatever is without God.

The Scholar.

42. How far then is Heaven and Hell from one another.

The Master.

As [far as] Day and Night, something and nothing [are one from another] they are in one another, and they do cause Joy and Trouble one to another. Heaven is through the whole World, and without the World all over, without being divided or included in a Place, and worketh through the divine Manifestation but only in itself, and in that which cometh into it, or in that wherein it becometh manifest, and there God is revealed; for Heaven is nothing but

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but a Manifestation of the eternal one, wherein all worketh and Willeth in quiet Love.

Hell also is through the whole World, and dwelleth and worketh also but in itself, and in that wherein the Foundation of Hell is manifested, viz. in Self, and in the false [or evil] Will. The visible World hath both Heaven and Hell in it; Man as to his temporal Life, is only of the visible World, and therefore during the Time of this Life he seeth not the spiritual World; for the outward World with its Substance, is a cover to the spiritual World, as the Soul is covered with the Body: But when the outward Man dyeth, then the spiritual World as to the Soul, is manifested either in the eternal Light with the holy Angels, or in the eternal Darkness with the Devils.

The Scholar.

43. What is an Angel or the Soul of a Man, they may be manifested thus, either in God's Love or Anger.

The Master.

They came from one Original, they are a Branch (*or Piece, or Slip, or Grift, or Sience*) of the divine Sience of the divine Will, sprung from the divine Word, and made an Object of the divine Love; they are [come out of the Ground of Eternity, from whence Light and

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Darkness, spring, viz. Darkness consisting in the receiving of Self Desire, and Light consisting in Willing the same with God, and there the Love of God is in the working; but in the receiving of Self, in the Willing of the Soul, Gods Will worketh in Pain, and is a Darkness that the Light may be known. They [Heaven and Hell] are nothing else but a Manifestation of the divine Will, either in Light or Darkness, according to the Properties of the spiritual World.

The Scholar.

44. What then is the Body of a Man.

VII. *What the Body of a Man is, and why the Soul is capable of receiving good and evil.*

The Master.

It is the visible World, an Image and Essence of all that the World is, and the visible World is a Manifestation of the inward spiritual World, [come] out of the eternal Light and out of the eternal Darkness, out of the spiritual [Twining or Connection;] and it is an Object or Resemblance of Eternity, wherewith Eternity hath made itself visible; where Self Will, and resigned Will, viz. evil and good, work one with another; and such a Substance the outward Man also is, for God created Man of the outward World, and breathed into him the inward spiritual World, for a Soul and an Understanding Life,

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Life, and therefore in the Things of the outward World, Man can receive and work evil and good.

The Scholar.

45. What shall be after this World when all Things perish.

VIII. *Of the perishing of the World, of Mans Body in and after the Resurrection, where Heaven and Hell shall be, of the last Judgment, and wherefore Strife in the Creature must be.*

The Master.

The material Substance only ceaseth, viz. the four Elements, the Sun, Moon, and Stars, and then the inward World will be wholly visible and manifest: But whatsoever hath been wrought by the Spirit in this Time, whether evil or good, I say, every work shall separate itself there in a spiritual Manner, either into the [eternal] Light, or into the eternal Darkness; for that which is born from each Will, penetrateth again into that which is like itself. And there the Darkness is called Hell, and is an eternal forgetting of all good, and the Light is called the Kingdom of God, and is an eternal Joy and an eternal Praise in the Saints, that they are delivered from the evil (*false*) Pain.

The

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The last Judgment is a kindling of the Fire both of Gods Love and Anger, in which the Matter of every Substance perisheth, and each Fire shall attract its own into itself, viz. the Substance that is like itself, that is, Gods Fire of Love draweth into it whatsoever is born in the Love of God, in which also it shall burn after the Manner of Love, and yield itself up into that Substance. But the Pain draweth into itself what is wrought in the Anger of God in Darkness, and consumeth the false Substance, and then there remaineth only the painful [or a-king] Will in its own Form, Image, and Figure.

The Scholar.

46. What Matter and Form, [or Shape] shall our Bodies rise with.

The Master.

It is sown a natural Gross and Elementary Body, which in this [Life] Time is like the outward Elements; and in this gross Body there is the subtle Power and Virtue, as in the Earth there is a subtle good Virtue, which is like the Sun, and is one and the same with the Sun; which also in the Beginning of Time did spring and proceed out of the Divine Power and Virtue, from whence all the good Virtue of the Body hath been received; this good Virtue of the mortal Body shall come again and live for ever in a kind of transparent Chrystalline material

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rial Property, in spiritual Flesh and Blood; as also the good Virtue of the Earth [shall] when the Earth also shall be Chrystaline, and the divine Light shine in every Thing [that hath a Being, Essence, or Substance:] And as the gross Earth shall perish, and not return, so also the gross Flesh of Man shall perish, and not live for ever. But all Things must appear before the Judgment, and in the Judgment be separated by the Fire; yes, both the Earth, and also the Ashes of the humane Body: For when God shall once move the spiritual World, every Spirit shall attract its spiritual Substance to itself, viz. a good Spirit and Soul shall draw to itself its good Substance, and an evil one its evil Substance. But we must here understand such a substantial material Power and Virtue, whose Substance is mere Virtue, like a material Tincture, (*such a Thing as hath all Figures, Colours, and Virtues, and yet transparent,*) whose Grossness is perished in all Things.

The Scholar.

47. Shall we not rise again with our visible Bodies, and live in them for ever. *See the 40 Questions of the Soul, 21 Question, 12 Verse.*

The Master

When the visible World perisheth, then all that which hath come out of it, and hath been external, shall perish with it; there shall remain

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main of the World only the Heavenly Chrystalline Nature and Form, and so there shall remain of Man also, only the spiritual Earth, for Man shall be then wholly like the spiritual World, which as yet is hidden.

The Scholar.

48. Shall there be also Husband and Wife, or Children or Kindred in the spiritual Life, or shall one associate with another, as they do in this Life.

The Master.

Why art thou so fleshly minded? There will be neither Husband nor Wife, but all will be like the Angels of God, viz. masculine Virgins; there will be neither Son nor Daughter, Brother nor Sister, but all of one Kind, all are but One in Christ, (as a Tree and its Branches are one) and yet several Creatures, but God all in all. Indeed there will be spiritual Knowledge of what every one hath been, and what he hath done, but no possessing, (*or receiving, or using, or enjoying,*) or Desire of possessing such Things any more.

The Scholar.

49. Shall they all have that eternal Joy and Glorification alike.

The Master.

The Scripture saith, such as the People is, such is their God: Also it saith, with the Holy
thou

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thou art Holy, and with the perverse thou art perverse. And St. *Paul* saith, in the Resurrection they shall excel one another, as the Sun, Moon, and Stars, therefore know they [the blessed] shall indeed enjoy divine Working; but their Virtue and Illumination (*or Illustration*) shall be very different, all according as they have been endued in this [Life] Time, with Power and Virtue in their painful working: For the painful working of the Creature in this Life Time, is the opening and begetting of divine Power, by which God's Power is made moveable and working. Now those that have wrought with Christ in this Life Time, and not in the Lust of the Flesh, shall have great Power and excellent Glorification in them, and upon them, but others who have only expected and relied upon an imputed Satisfaction, and in the meanwhile have served their Belly-God, and yet at last have turned and obtained Grace; those, I say, shall not have so great Power and Illumination, so that there will be as great a Difference between them, as is between the Sun, Moon, and Stars, and as is between the Flowers of the Field in their Beauty, Power, and Virtue.

The Scholar.

50. How shall the World be judged, and by whom?

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The Master.

With the divine stirring [or Motion] by the Person and Spirit of Christ, Christ by the Word of God which became Man, shall separate from himself, all that belongeth not to Christ, and he shall wholly manifest his Kingdom in that Place where this World is, for the separating Motion worketh all over through all at once.

The Scholar.

51. Whither shall the Devils and all the damned be thrown, when the Place of this World is the Kingdom of Christ, and when it shall be glorified? Shall they be cast out of the Place of this World, or shall Christ have, and manifest his Dominion without the Place of this World?

The Master.

Hell shall remain in the Place of this World every where, but hidden to the Kingdom of Heaven, as the Night is hidden in the Day; the Light shall shine for ever in the Darknes, and the Darknes cannot comprehend it. And thus the Light is the Kingdom of Christ, and the Darknes is Hell, wherein the Devils and the wicked dwell; and so they shall be suppressed by the Kingdom of Christ, and made a Footstool, viz. a Reproach.

The Scholar.

52. How shall all People and Nations be brought to Judgment.

The

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The Master.

The eternal Word of God out of which every Spiritual Creaturely Life hath come, will move itself at that Hour, according to Love and Anger in every Life which is [come] out of the Eternity, and will draw every Creature before the Judgment (or Sentence) of Christ, to be sentenced by this Motion of the Word; the Life will be manifested in all its Works, and every one shall see and feel its Judgment and Sentence in itself, for the Judgment shall immediately, in the Departure of the Body, be manifested in the Soul. The last Judgment is but a Return of the Spiritual Body, and a Separation of the World, when the Evil shall be separated from the good, in (or upon) the Substance of the World, and in the Body, and every Thing enter into its eternal Reservatory, and is a Manifestation of the Mystery of God in every Substance and Life.

The Scholar.
53. How will the Sentence be pronounced.

The Master.

Here consider the Words of Christ. He will say unto those on his right Hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was hungry and ye gave me Meat, I was thirsty and ye gave me Drink; I was a Stranger
L 1 2 and

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and ye took me in; naked and ye cloathed me;
I was sick and in Prison, and ye visited me,
and came unto me.

Then shall they answer him, saying, Lord,
when saw we thee hungry, thirsty, a Stranger,
naked, sick and in Prison, and ministered unto
thee thus?

Then shall the King answer and say unto
them; inasmuch as ye have done it unto one
of the least of these my Brethren, ye have done
it unto me.

And unto the wicked on his Left Hand he
will say, depart from me ye cursed, into ever-
lasting Fire, prepared for the Devil and his
Angels: For I was hungry, thirsty, a Stranger,
naked, sick, and in Prison, and ye have not mi-
nistered to me.

And they shall also answer him and say, when
have we seen thee thus, and have not ministered
to thee?

And he will answer them, Verily I say unto
you, inasmuch as ye have not done it unto one of
the least of these, ye did it not to me.

And

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And they shall depart into everlasting Punishment, but the righteous into Life eternal.

The Scholar.

54. Loving Master, pray tell me why Christ saith, what have you done to the least of these, you have done it to me; and what you have not done to them, neither have you done it to me? And how doth a Man this to Christ so, as he doth it to himself?

The Master.

Christ dwelleth really and essentially in the Faith of those that wholly yield up themselves to him, and he giveth them his Flesh for Food, and his Blood for Drink; and so possesseth the Ground of their Faith, according to the inwardness (*or the inward*) Man, and therefore a Christian is called a Branch of the Vine Christ, and a Christian, because Christ dwelleth spiritually in him, and whatsoever any shall do to such a Christian in his bodily Necessities, that is done to Christ himself who dwelleth in him; for such a Christian is not his own, but is wholly resigned to Christ, and is his peculiar Possession, and therefore it is done to Christ himself. Therefore also whosoever shall withdraw their Hand from such a needy Christian, and will not serve him in his Necessity, they thrust Christ away from themselves, and despise him in his Members. When a poor Person that belongeth
to

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to Christ asketh [any Thing] of thee, and thou deniest it him in his Necessity, then thou hast denied it to Christ himself. And whatsoever hurt any shall do to such a Christian, they do it to Christ himself. When any mock, reproach, revile, or reject, or thrust away such a-one, they do all that to Christ himself; but he that receiveth him, giveth him Meat and Drink, cloatheth him, and assisteth him in his Necessities, he doth it to Christ himself, and to the [Fellow] Members of his own Body; nay thus, he doth it to himself if he be a Christian; for we are one in Christ, as a Tree and its Branches are one.

The Scholar.

55. How then will those subsist in the Day of that Judgment, who torment and vex the poor and distressed, and deprive him of his very Sweat, necessitating and constraining him by Force to be subject to their Wills, and account them their Foot-stool, only that they may domineer and spend his Sweat, [Labour and Pains] in Voluptuousness, Pride, and vain Glory.

The Master.

Those do it to Christ himself; and that which they do, belongeth to his severe Sentence and Judgment, for in so doing, they lay violent Hands on Christ, and persecute him in his Members. And besides, they help the Devil
to

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to augment his Kingdom, and by such pressing and constraining them, they draw the poor off from Christ, and make him seek a lewd and unlawful Way to fill his Belly: Nay, they do the very same which the Devil himself doth; who, without Intermission, resisteth the Kingdom of Christ, [which consisteth] in Love. All these, if they do not turn with their whole Heart to Christ, and minister to (*or serve*) him, must go into Hell-fire, where there is nothing but such mere Self, [as that which he hath exercised over the Poor.

The Scholar.

56. But how will it fare with those, and how will they subsist, that in this Time do so contend about the Kingdom of Christ, and persecute, reproach, slander, and revile one another for it, [viz. for their Religion.]

The Master.

All those that have not yet known Christ, and are also but as a Type or Figure of Heaven and Hell, striving with each other for the Victory.

All rising swelling Pride, [which maketh striving about Opinions, is an Image of Self; and whosoever hath not Faith and Humility, nor is in the Spirit of Christ, [viz. Love] is only armed with the Anger of God, and help-
eth

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eth forward the Victory of the Imaginary Self, viz. the Kingdom of Darkness, and the Anger of God, for at the Day of Judgment all Self shall be given to the Darkness, and all their unprofitable Contentions, in which they seek not after Love, but merely after their Imaginary Self, that they may boast themselves in their Opinions, and stir up Princes to Wars, for such Imaginary and conceited Opinions Sake, and so by those Images they lay waste and desolate whole Countries of People. All such Things belong to the Judgment which will separate the false from the true, and then all Images or Opinions shall cease, and all the Children of God shall walk in the Love of Christ, and he in us.

All whosoever in this Time (*in the Time from the Fall to the Resurrection*) of Strife, are not zealous in the Spirit of Christ, and desirous to further Love only, but seek their own Profit in Strife, are of the Devil, and belong to the Pit of Darkness, and shall be separated from Christ, for in Heaven all serve God their Creator in humble Love.

The Scholar.

57. Wherefore then doth God suffer such Strife and Contention to be in this Time.

The

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The Master.

The Life [itself] standeth in Strife, that it may be made manifest, sensible and palpable, and that the Wisdom may be made separable and known, and it maketh the eternal Joy of the Victory [to be:] For there will arise great Praise in the Saints from hence, that Christ in them hath overcome Darkness, and all Self of Nature, and that they are delivered from the Strife, at which they shall rejoice eternally, when they shall know how the wicked are recompenced. And therefore God suffereth all Things to stand in a Free Will, that the eternal Dominion, both of Love and Anger, of Light and of Darkness, may be made manifest and known; and that every Life might cause and raise its own Sentence in itself. For that which is now a Strife and Pain to the Saints in their Misery, shall be turned into great Joy to them; and that which hath been a Joy and Pleasure to Ungodly Persons in this World, shall be turned into eternal Pain and Shame to them. Therefore the Joy of the Saints must arise to them out of Death, (as the Light ariseth out of a Candle by the dying and consuming of it in its Fire,) that so the Life may be freed from the painfulness of Nature, and possess another World

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And as the Light hath quite another Property than the Fire hath, for it giveth and yieldeth forth itself; but the Fire taketh in and consumeth itself, so the holy Life of Meekness springeth forth through Death, when Self Will dieth, and then God's Will of Love only ruleth, and doth all in all. For thus the eternal one hath attained feeling & Separability, and brought itself forth again with the feeling, through Death, in great Joyfulness, that there might be an eternal Delight in the infinite Unity, and an eternal Cause of Joyfulness, and therefore Painfulness must now be the Ground and Cause of this Motion, [or stirring to the Manifestation of all Things.] And herein lyeth the Mystery of the hidden Wisdom of God.

Every one that asketh receiveth, every one that seeketh findeth, and to every one that knocketh it shall be opened. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with us all. Amen.

Heb. 12. 22, 23, 24.

Thank ye the Lord, for ye are now come to Mount Zion, to the City of God, to the Heavenly Jerusalem, to the innumerable Company of Angels, and to the general Assembly and Church

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Church of the first born, who are written in Heaven.

And to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Testament, or Covenant.

And to the Blood of sprinkling, that speaketh better Things than that of Abel. Amen.

Praise, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and might be unto him that sitteth on the Throne, our God, and the Lamb for ever and ever. Amen.

The Contents of this Treatise in Brief, divided into 8 Parts.

I. From the 1 to the 7 Question.

HOW Men may come to the Super-senfual Life.

II. From the 8 to the 11 Question.

How Men must and may rule over all Creatures, and can be like all Things.

III.

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III. From the 12 to the 24 Question.

How Men may come to continual Repentance, and may subsist in Temptation.

IV. From the 25 to the 35 Question.

How Love and Sorrow stand together in one, and what Love is, what its Power and Virtue, Height and Greatness is, and where it dwelleth in Man. Also the nearest Way to attain it.

V. From the 36 to the 39 Question.

Whither the blessed and damned Souls go when they depart, and how Heaven and Hell is in Man.

VI. From the 40 to the 43 Question.

Where the Angels and Devils dwell in this [Worlds] Time; how far Heaven and Hell are asunder, and what and whence the Angels and Souls are.

VII. The 44 Question.

What the Body of Man is, and why the Soul is capable of receiving good and evil.

VIII. From the 45 to the 57 Question.

Of the perishing of the World, of Mans Body in and after the Resurrection; where Heaven and Hell shall be; of the last Judgment, and wherefore the Strife in the Creature must be.

DISCOURSE

BETWEEN A

Soul hungry and thirsty after
the Fountain of Life, the
sweet Love of Jesus Christ,

AND *ſic*

Soul enlightened.

Shewing which Way one Soul should seek after
another, and Comfort another, and bring it in
its Knowledge into the Paths of Christs Pil-
grimage, and faithfully ſet before it as a look-
ing-Glaſs, the thorny Way of the World, in
which the fallen Soul walketh, which lead-
eth into the Abyſs or Pit of Hell. Compo-
ſed by a Soul which loveth all that are the
Children of Jeſus Chriſt under the Croſs.

Written in the German Language, *Anno* 1624.

By *JACOB BEHMEN*,
Alias TEUTONICUS PHILOSOPHUS

MANCHESTER: Printed by *J. Harrop.* 1752



THEY HAVE BEEN GIVEN TO
THE FOUNTAIN OF LIFE
THAT THEY MAY HAVE OF THE
LIFE OF THE SON OF MAN
AND

2011

The evening which saw one Soul delivered after
 another, and another another, and bring it in
 the Kingdom of God into the Kingdom of Christ. Pil-
 grimage, and the way to the Father is as a foot-
 path. The way of the World is a road.
 The way of the World is a road, which leads
 to the Kingdom of God. The way of the World
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[illegible]



The Way from Darknefs to true Illumination.

THERE was a poor Soul wandered out of Paradise, and came into the Kingdom of this World, and there the Devil met with it, and asked, whither dost thou go thou Soul that art half blind.

The Soul said,

I would go see and speculate the Creatures of the World, which the Creator hath made.

The Devil said,

How will thou look upon them, when thou canst not know their Essence and Property; thou wilt look upon the outside only, as upon a graven Image, and canst not know them thoroughly.

The Soul said,

How may I come to know their Essence and Property.

The Devil said,

Thy Eyes would be opened, [to see them thoroughly] if thou didst but eat of that from
whence

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whence the Creatures are come to be good and evil, and thou wouldst be as God himself is, and know what the Creature is.

The Soul said,

I am now a noble and holy Creature, but if I should do so, I should die as the Creator hath said.

The Devil said,

No, thou shouldst not die at all, but thy Eyes would be opened, and thou wouldst be as God himself, and receive [or possess] good and evil. Also, thou shalt be mighty, powerful, and very great as I am; all the Subtilty that is in the Creatures, would be made known to thee.

The Soul said,

If I had the Knowledge of Nature and of the Creatures, I would then rule the whole World as I listed.

The Devil said,

The whole Ground of that Knowledge lieth in thee; do but turn thy Will and Desires from God or Goodness into Nature and the Creatures, and then there will arise in thee a Lust to taste, and so thou mayest eat of the Tree of Knowledge of good and evil, and so come to know all Things.

The

The Soul said,

Well then, I will eat of the Tree of Knowledge of good and evil, that I may rule all Things by my own Power, and be a Lord of myself on Earth and do what I will, as God himself doth.

The Devil said,

I am the Prince of this World, and if thou wouldst rule on Earth, thou must turn thy Lust towards my Image, [Desire to be like me] that thou mayest get the Cunning, Wit, Reason, & Subtilty, that my Image hath. And thus the Devil did present to the Soul, the Mercury in Vulcan, (*the Power that is in the Fire or Root of the Creature, by which it is what it is; by which the Smith, Artificer, or Workman doth work*) that is, the fiery Wheel of Essence, [or Substance] in the Form of a Serpent.

The Soul said,

Behold, this is the Power which can do all Things, how may I do to have it.

The Devil said,

Thou thyself also art such a fiery Mercury, if thou dost break thy Will off from God, and bring thy Desire into this Art, then thy hidden Ground will be manifested in thee, and then thou mayest work in the same Manner also: But thou must eat of that Fruit wherein each of the four Elements in itself ruleth over

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the other, and are in Strife; the Heat striving against the Cold, and the Cold against the Heat, and so all the Properties of Nature work feelingly, and then thou wilt instantly be as the fiery Wheel is, and so bring all Things into thy own Power, and possess them as thy own.

The Soul did so, and what happened upon it.

And when the Soul broke its Will thus off from God, and brought its Desire into the Vulcan of Mercury, viz. the fiery Wheel, there presently arose a Lust to eat of the Knowledge of good and evil, and the Soul did eat thereof.

As soon as it had done so, Vulcan (*or the Artificer in the Fire*) did kindle the fiery Wheel of its Substance, and so all the Properties of Nature did awake in the Soul, and exercised their own Lust and Desire.

First then arose the Lust of Pride, to be great mighty, and powerful, to bring all Things under Subjection at Command, and so be its own Lord without controul, to despise Humility and Equality, to esteem itself only prudent, witty, and cunning, and account all Folly that is not according to its Way.

Secondly arose the Lust of Covetousness, a Desire of getting, which would draw all Things
to

to itself, into its Possession; for when the Lust of Pride had turned away its Will from God, then the Life of the Soul would not trust God any further, but would take Care for itself, and therefore brought its Desire into the Creatures, viz. into the Earth, Metals, Trees, and other Creatures, and so the kindled fiery Life became hungry and covetous, when it had broken itself off from the Unity, Love, and Meekness of God, and attracted to itself the four Elements and their Essence, and brought itself into Beastiality, and so the Life became obscure, dark, void and wrathful, and the Heavenly Virtues and Colours went out (*like a Candle extinguished.*)

Thirdly, there awaked a stinging thorny Lust in the fiery Life, viz. Envy, a Hellish Poison, and a Property which all Devils have, and a torment which makes the Life an Enemy to God, and to all Creatures: Which Envy did rage furiously in the Desire of Covetousness, as a Sting of Poison in the Body: Envy cannot endure, but hateth and mischieveth that which Covetousness could not draw to itself, by which the noble Love of the Soul was smothered.

Fourthly, there awaked in this fiery Life a Torment like Fire, viz. Anger, which would murder and destroy all that which would not be

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be subject to this Pride. Thus the Ground and Foundation of Hell, which is called the Anger of God, was wholly manifested in this Soul, and thereby it lost the Paradise of God and the Kingdom of Heaven, and became such a Worm as the fiery Serpent was, which the Devil presented to the Soul in his own Image and Likeness: And so the Soul began to rule on Earth in a Beastial Manner, and did all Things according to the Will of the Devil, living in mere Pride, Covetousness, Envy, and Anger; and having no true Love towards God any more; but there did arise in the Stead thereof an evil Beastial Love of filthy Lechery, Wantonness, and Vanity, and there was no Pureness more in the Heart, for the Soul had left Paradise, and taken the Earth into its Possession, the Mind thereof was only bent upon cunning Knowledge, Subtilty, and getting a Multitude of natural Things, no Righteousness nor Virtue remained in it at all; but whatsoever evil and wrong it committed, the Soul covered it cunningly and Subtilty under the Cloak of its Power and Authority [Law] and called it by the Name of Right and Justice, and accounted it good.

The Devil came to the Soul,

Upon this the Devil drew near to the Soul, and brought it on from one Vice to another, for he had taken it captivate in his Essence, and did

did set Joy and Pleasure before it therein, and said to the Soul: Behold now thou art powerful, mighty and noble, endeavour to be greater, richer, and more powerful still; use thy Knowledge, Wit, and Subtilty, that every one may fear thee and stand in Awe of thee, and that thou mayest be respected and get a great Name in the World.

The Soul did so,

The Soul did as the Devil counselled it, and yet knew not that it was the Devil, but thought it was its own Knowledge, Wit, and Understanding, and that itself did very well and right all this while.

Jesus Christ met with the Soul,

The Soul going on in this Course of Life, our dear and loving Lord Jesus Christ (with the Love and Wrath of God) who was come into this World to destroy the Works of the Devil, and to execute Judgment upon all ungodly Works; at a Time he met with the Soul, and spake by a strong Power, viz. by his Passion and Death into the Soul, and destroyed the Works of the Devil in it, and discovered the Way to his Grace to the Soul, and did shine upon it with his Mercy, calling it back to return and repent, and then he would deliver it from that monstrous deformed Shape, Vizard, or

Image

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Image which it had gotten, and bring it into Paradise again.

How Christ wrought in the Soul

Now when the Spark of the Love of God or the divine Light was manifested in the Soul, it presently saw itself with its Will, and works to be in Hell, in the Wrath of God, and found that it was a mishapen ugly Monster in the Presence of God, and the Kingdom of Heaven; at which it was so affrighted, that the greatest Anguish awaked in it, for the Judgment of God was manifested in it.

What Christ said.

Upon this the Lord Christ spake into it with the Voice of his Grace, and said, Repent and forsake Vanity, and thou shalt attain my Grace.

What the Soul did.

Then the Soul in its ugly mishapen Image, with the defiled Coat of Vanity, went before God, and entreated for Grace and the Pardon of its Sins, and was strongly perswaded in itself, that the Satisfaction and Atonement of our Lord Jesus Christ did belong to it: But the evil Properties of the Serpent, formed in the Astral Spirit, (or *Aerial Spirit*, or *the Reason of the outward Man*) would not suffer the Will of the Soul to come before God, but brought their Lusts and Inclinations thereinto, for those evil Properties would not die to their own Lusts,
nor

nor leave or forsake the World, for they were come out of the World, and therefore they feared the Shame of the World in case they should forsake their worldly Honour and Glory.

But the poor Soul turned its Countenance to God, and desired Grace from God, viz. that God would bestow his Love upon it.

The Devil came to it again.

But when the Devil saw that the Soul thus prayed to God, and would enter into Repentance, he drew near to the Soul, and thrust the Inclinations of the earthly Properties into its Prayers, and disturbed the good Thoughts and Desires which pressed forward towards God, and drew them back again to earthly Things, that they might have no Access to God.

The Soul sighed.

The Will of the Soul sighed after God, but the Thoughts arising in the Mind, that should penetrate into God, were destroyed, scattered, and distracted, so that they could not reach the Power of God; the poor Soul was more affrighted at this, that it could not bring its Desires into God, and began to pray more earnestly; but the Devil with his Desire, took hold of the Mercurial kindled fiery Wheel of Life, and awakened the evil Properties so, that evil or false Inclinations arose and went into that Thing, wherein

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wherein they had taken Pleaſure and Delight before.

The poor Soul would very fain go forward to God with its Will, and therefore uſed all its Endeavours; but all its Thoughts fled away from God into earthly Things, and would not go to God.

The Soul ſighed and bewailed itſelf to God, but it was as if it were quite and clean forſaken, and caſt out from the Preſence of God, it could not get ſo much as one look of Grace, but was in mere Anguiſh, and alſo in great Fear and Terror, and ſuppoſed every Moment that the Wrath and ſevere Judgment of God would be manifeſted in it, and that the Devil would take hold of it and have it, and ſo fell into ſuch great Heavineſs and Sorrow, that it became weary of all the Joy and Pleaſure it took in temporal Things, though it were never ſo delighted with them before.

The earthly natural Will deſired thoſe Things ſtill, but the Soul would willingly leave them altogether, and deſired to die to all temporal Luſt and Joy, and longed only after its firſt native Country, from whence it came originally, but it found itſelf to be far from thence, alſo in
great

great Distress and Want, and know not what to do, yet resolved to enter into itself, and still stir itself up to pray more earnestly.

The Devil's Opposition.

But the Devil opposed it, and withheld it that it could not bring itself into any greater Fervency or Repentance.

The Devil awaked the Earthly Lusts in its Heart, that the Inclinations might still keep their evil Nature, (*or false natural Right*) and set them at odds against the Will and Desire of the Soul, for they would not die to their own Will and Light, but would still maintain their temporal Pleasures, and so kept the poor Soul captive in their evil Desires, that it could not stir, though it sighed and longed never so much for the Grace of God; for whensoever the Soul prayed, or offered to press forward towards God, then the Lusts of the Flesh swallowed up the Rays and Ejaculations that went forth from the Soul, and brought them away from God into Earthly Thoughts, that the Soul might not partake of divine Strength; and then the Soul thought itself forsaken of God, and knew not that God was so near it, and did thus draw it. Also the Devil drew near it, and entered into the fiery Mercury, or fiery Wheel of its Life, and mingled his Desires with the Earthly Lusts

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of the Flesh, and mocked the poor Soul, and said to it in the Earthly Thoughts, Why dost thou pray? Dost thou think that God knoweth thee or regardeth thee? Consider but what Thoughts thou hast in thee in his Presence; are they not altogether evil? Thou hast no Faith or Belief in God at all; how then should he hear thee? He heareth thee not, leave off, wherefore wilt thou needlessly torment and vex thyself? Thou hast Time enough [to repent at leisure] wilt thou be mad? Do but look upon the World, I pray thee, a little, doth it not live in Jollity and Mirth, yet it will be saved well enough for all that. Hath not Christ paid the Ransom and satisfied for all Men? Thou needest do no more but perswade and comfort thyself that it is done for thee, and then thou shalt be saved. Thou canst not possibly in this World come to have any Feeling of God, therefore leave off and take Care for thy Body, and look after temporal Glory? What dost thou suppose will become of thee, if thou turn to be so melancholy and senseless? Thou wilt be the Scorn of every Body, and they will laugh at thy Folly, and so thou wilt spend thy Days in nothing but Sorrow and Heaviness, which is pleasing neither to God nor Nature. Prithee look upon the Beauty of the World, for God hath created thee in the World to be a Lord over all Creatures,

tures, and to rule them; gather Store of temporal Goods beforehand, that thou mayest not stand in need of the World, and when old Age cometh, or that thou growest near thy End, then prepare thyself for Repentance, God will save thee, and receive thee into the Heavenly Mansions, there is no need of such ado in vexing, bewailing, and stirring up thyself as thou makest.

The Condition of the Soul.

In these and the like Thoughts, the Soul was ensnared by the Devil, and brought into the Lusts of the Flesh and Earthly Desires; and so as it were bound with Fetters and great Chains, and did not know what to do, it looked a little back into the World, and the Pleasures thereof, but still felt in itself a Hunger after Divine Grace, and would rather always enter into Repentance, and come into favour with God, for the Hand of God had touched it and bruised it, and therefore it could rest no where, but always sighed in itself after Sorrow for the Sins it had committed, and would fain be rid of them, but could not get true Repentance, much less the Knowledge of Sin, and yet had such a Hunger and longing Desire after Repentance and Sorrow for Sin.

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The Soul being thus heavy and sad, and finding no Remedy nor rest, bethought itself where to find a Place to perform true Repentance in, and when it might be free from Business, Cares, and the Hinderances of the World; also by what Means it might obtain the Favour of God; and therefore purposed to betake itself to some private solitary Place, and give over all worldly Employment and temporal Things, and thought in being bountiful and pitiful to the Poor, that God would have Mercy upon it, and sought out all Kind of Ways to get rest, and to get the Love, Favour, and Grace of God again. But all would not do, for all its worldly Business followed it in the Lusts of the Flesh, and it was ensnared in the Net of the Devil now, as well as before, and could not get rest; and though for some little while it was a little cheared with Earthly Things, yet presently it fell to be as sad and heavy again, for it felt the awakened Wrath of God in itself, and knew not how that came to pass, nor what it ailed; for many Times great Fear and Temptations fell upon it, which made it comfortless, sick, and faint, with very Fear, so mightily did the first bruising it with the Ray or Influence of the stirring of Grace work upon the Soul, and yet it knew not that Christ was in its Wrath and severe Justice of God, and fought with Satan that Spirit of Error,

ror, that was incorporated in Soul and Body, and understood not that the Hunger and Desire to turn and repent, came from Christ himself, by which the Soul was drawn in this Manner; neither did it know what hindered that it could not yet attain to divine Feeling, it knew not that itself was a Monster, and did bear the Image of the Serpent, in which the Devil had such Power and Access to the Soul, and in which [Image] he had confounded all its good [Desires,] Thoughts, [and Motions] and brought thee away from God [and Goodness,] concerning which Christ said, the Devil snatcheth the Word out of their Hearts, lest they should believe and be saved.

An enlightened and regenerate Soul met the distressed Soul.

By the Providence of God an enlightened and regenerate Soul met this poor afflicted and distressed Soul, and said,

The enlightened Soul said,
What ailest thou, thou distressed Soul, that thou art so restless and troubled?

The distressed Soul answered,
The Creator hath hid his Countenance from me, so that I cannot come to his rest, and therefore I am thus troubled, and know not what I shall do to get his loving Kindness again; for
great

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great Cliffs and Rocks lie in my Way to his Grace, that I cannot come to him, though I long after him never so much, yet I am kept back, that I cannot partake of his Power, Virtue, and Strength, though I sigh and long, and wait for him.

The enlightened Soul said,

Thou bearest the monstrous Shape of the Devil, viz. the Serpent, and art cloathed therewith, in which the Devil hath an Entrance into thee, being his own Property, and therein he keepeth thy Will from penetrating into God; for if thy Will might penerate into God, it would be anointed with the highest Power and Strength of God, in the Resurrection of our Lord Jesus Christ, and that Unction would then break [in Pieces] that Monster which is in thee, and thy first Image of Paradise would be manifested in thee again, and then the Devil must lose his Power in thee, and thou wouldst become an Angel again. And because the Devil doth Envy thee this [Happinefs] he holdeth thee captive in his Desire, in the Lusts of the Flesh, from which if thou beest not delivered, thou wilt be separated from God, and canst never enter into our Society.

The distressed Soul terrified.

At this Speech the poor distressed Soul was so terrified and amazed, that it could not speak
one

one Word more, when it perceived it was in the Shape and Image of the Serpent, which separated the Soul from God; and the Devil was so nigh it in that Image, and did mingle evil Thoughts in the Will of the Soul, and had so much Power over it thereby, and that it was so near Damnation, and stuck fast in the Abyss or bottomless Pit of Hell, in the Anger of God, that it would have despaired of the Grace of God, but that the Power [Virtue and Strength of the first stirring of the Grace of God] that bruised the Soul, upheld it that it despaired not, and so the Soul wrestled in itself between Hope and Doubt; whatsoever Hope built up, that Doubt threw down again, and so was in such continual Disquietness, that at last the World and all the Glory thereof was loathsome to it, neither would it enjoy the Pleasures of this World any more, and yet for all this, could not come to rest.

The enlightened Soul came again,

At a Time the enlightened Soul came again to this Soul, and finding it in so great Trouble, Anguish, and Grief of Mind, said to it, what dost thou? Wilt thou destroy thyself in thy Anguish and Sorrow? Why dost thou torment thyself in thy own Power and Will, who art but a Worm, seeing thy torment increaseth thereby more and more? Yea, if thou shouldst sink thyself

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self down to the Bottom of the Sea, or couldst flie to the uttermost Coasts of the Morning, or raise thyself above the Stars, yet thou woulst not be released, for the more thou grieveest, tormentest, and troublest thyself, the more painful thy Nature will be, and yet thou canst not come to rest, for thy Power is quite lost, and as a dry [withered Stick burnt to a] Coal, cannot grow Green and spring afresh by its own Power, nor yet sap to flourish again, with other Trees [and Plants] so thou also canst not reach the Place of God (by thy own Power and Strength) and transform thyself into thy first Angelical Image again, which thou hadst, for in Respect of God, thou art withered and dry, (like a withered dry Coal-wort, [or Plant] that hath lost its Sap and Strength) and so art become a dry tormenting Hunger; thy Properties are like Heat and cold, continually striving one against the other, and can never agree.

The distressed Soul said,

What then shall I do to bud forth again, and recover my first Life which I had, wherein I was at Rest before I became an Image.

The enlightened Soul said,

Thou shalt do nothing at all but forsake thy own Will, viz. that which thou callest I, or thyself; and thereby all thy evil Properties will grow weak and faint, and ready to die, and then
thou

thou wilt sink down again into that one Thing, from which thou art sprung originally, for now thou liest captive in the Creatures, and if thy will forsaketh them, the Creatures, with their evil Inclinations, will die in thee, which for the present, stay and hinder thee, that thou canst not come to God, but if thou doest this, thy God will meet thee, with his infinite Love, which he hath manifested in Christ Jesus in the Humanity, (*or human Nature*) and that will impart Sap, Life, and Vigour to thee, that thou mayest bud, spring, and flourish again, and rejoice in the Living God, [as a Branch growing upon his true Vine;] and so thou wilt recover also the Image of God, and be delivered from the Image (*or Vizard*) of the Serpent, and then thou shalt come to be my Brother, and have Fellowship with the Angels.

The poor Soul said,

How can I forsake my Will, that the Creatures which lodge therein may die, seeing I must be in the World, and also have need of it so long as I live.

The enlightened Soul said,

Now thou hast temporal Honour and worldly Goods, which thou possessest as thy own [to do what thou wilt with them,] also the Pleasure of the Flesh; and thou regardest not what thou dost therein, or how thou gettest them, and

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though thou seest the poor and needy, who wanteth thy Help, and is thy Brother, yet thou helpest him not, but layest heavy Burdens upon him [by requiring more of him than his Necessities will bear] and vexest him in forcing him to take Pains, and labour for thee, and thou takest Pleasure therein; and besides, thou art proud, and insultest over him, and art rough, crabbed, and stern to him, and exaltest thyself above him, and makest small Account of him in Respect of thyself, & then that poor vexed Brother of thine cometh, and figheth towards God, that he cannot take the Benefit of his Labour and Pains, but is forced by thee to live in Misery, and so with Sighings and Groanings, he raiseth up the Wrath of God in thee, which maketh thy Flame and Unquietness, [or thy unsatisfied Desire] greater and greater: These are the Creatures which thou art in Love with, and hast broken thyself off from God for their Sakes, and brought thy Love into them, [or set thy Love upon them, and so they live in thy Love, and thou nourishest and keepest them by thy continual receiving them into thy Desire, for they live in, and by thy receiving of them [into thy Mind,] in that thou bringest the Lust of thy Life into them, which are but unclean, filthy, evil Beasts, which in thy receiving of them in thy Lust, have gotten an Image, and formed themselves

themselves in thee; and that Image is a Beast having four Inclinations, First Pride. Secondly Covetousness. Thirdly Envy. Fourthly Anger. And in these four Properties the Foundation of Hell consisteth, which thou carriest in thee, and about thee, and it is imprinted and ingraven in thee, and thou art quite taken Captive therewith, for these Properties live in thy own Life. and thereby thou art severed from God, neither canst thou ever come to God, unless thou so forsake these evil Creatures, that they may die in thee.

But since thou desirest I should tell thee how to forsake thy own perverse Creaturely Will, that the Creatures might die, and that yet thou mightest live with them in the World: I tell thee, that there is but one Way to do it, which is narrow and strait, and it will be very troublesome and irksome to thee at the first Beginning, to walk in it, but afterwards thou wilt walk in it chearfully.

Thou must rightly consider, that in the Course of this worldly Life, thou walkest in the Anger of God, and in the Foundation of Hell, and that this is not thy true native Country, and that a Christian should, and must live in Christ, and in his walking truly follow him; and that he

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cannot be a Christian, unleſs the Spirit and Power of Chriſt ſo live in him, that he becometh wholly ſubject to it: Now being the Kingdom of Chriſt is not of this World, but in Heaven, therefore thou muſt always be in a continual Aſcenſion towards Heaven, if thou wilt follow Chriſt, though thy Body muſt dwell among the Creatures and uſe them.

The narrow Way to this perpetual Aſcenſion into Heaven, and the Imitation of Chriſt, is this, thou muſt deſpair of all thy own Power and Strength (for in and by thy own Power thou canſt not reach the Gates of God) and firmly purpoſe and reſolve wholly to give thyſelf up to the Mercy of God, and alſo reſolve to ſink down with thy whole Mind and Reaſon, into the Paſſion and Death of our Lord Jeſus Chriſt, always deſiring to perſevere therein, and to die from all thy Creatures therein; alſo thou muſt reſolve to turn away thy Mind and Luſts from all receiving of evil [into them] and not ſuffer thyſelf to be held faſt by temporal Honour and Profit, (*or Goods,*) and thou muſt reſolve to put away from thee all Unrighteouſneſs, and whatſoever elſe may hinder thee, thy Will muſt be wholly pure, and thou muſt be in ſuch a Reſolution, that thou wilt never return to thy evil Creatures any more, but that thou wilt that very

ry Instant leave them, and separate thy Mind from them, and that thou wilt immediately enter into the sincere Way of Truth and Righteousness, and follow the Doctrine of Christ; and as thou now doest Purpose to forsake the Enemies of thine own Nature, so thou must also forgive all thy outward Enemies, and resolve to meet them with thy Love, that there may be no Creature at all, that might be able to take hold of thy Will, and stay thee, but that thy Will may be sincere and purged from all Creatures; and also, that if it should be required, thou must be willing and ready to forsake all temporal Honour and Profit for Christ's Sake, and regard nothing that is Earthly, to love it, but to esteem thyself in whatsoever State, Degree, and Condition thou art, for temporal Honour, or Riches, and worldly Goods, to be but a Servant of God, and of thy Fellow-Christians, as a Stewards of God in thy Office, [which he hath set thee in.] The lofty Looks and Self Love, must be humbled, brought low, and so destroyed, that no Creature may stay in the Mind to bring the Thoughts or Imagination to be set upon them.

Also thou must firmly imprint in thy Mind, that thou shalt partake of the promised Grace, in the Merit of Jesus Christ, viz. of his out-flowing

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flowing Love [which is in thee] which will deliver thee from thy Creatures, and enlighten thy Will, and kindle it with the Flame of Love, whereby thou shalt have Victory over the Devil; not as if thou couldst Will, or do any Thing, but enter into the Suffering and Resurrection of Jesus Christ, and take them to thyself, and with them assault and break in Pieces the Kingdom of the Devil in thee, and mortify thy Creatures, and thou must resolve to enter into this Way this very Hour, and never to depart from it, but willingly to submit thyself to God in all thy Endeavours and Doings, that he may do with thee what he pleaseth.

When thy Will and Purpose is thus prepared, it hath broken through its own Creatures, and is sincere in the Presence of God, and cloathed with the Merits of Jesus Christ, and then it may freely go to the Father with the Prodigal Son, and fall down in his Presence, and pour forth its Prayers, and put all its Strength forth in this divine Work, and confess its Sins and Disobedience, and that it hath turned away from God, and that must be done not with bare Words, but with all its Strength, which is but a strong Purpose and Resolution to do it, for the Soul itself hath no Strength nor Power to effect it.

And

And when thou art thus ready, and that thy eternal Father shall see thy coming and returning to him in such Repentance and Humility, then he will inwardly speak to thee, and say in thee, Behold, this is my Son which I had lost, he was dead and is alive again, and he will come to meet thee in thy Mind with the Grace and Love of Jesus Christ, and embrace thee with the Beams of his Love, and kiss thee with his Spirit and Strength, and then thou shalt receive Strength to pour out thy Confession before him, and to pray powerfully. And this now is the right Place where thou mayest wrestle, in the light of his Countenance; and if thou standest resolutely here, and shrinkest not back, thou shalt see or feel great Wonders, for thou shalt find Christ in thee assaulting Hell, and crushing thy Beasts in Pieces, and that a great Tumult and Misery will arise in thee; also that thy secret unknown Sins will then first awake, & labour to separate thee from God, and to keep thee back, and thou shalt truly see and feel, how Death and Life fight against one another; thou shalt also see what Heaven and Hell is. At all which be not moved, but stand resolutely and shrink not, and then at length all thy evil Creatures will grow faint and weak, and ready to die, and then thy Will shall wax stronger, and be able to subdue and keep down the evil
Inclinations,

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Inclinations, and ſo thy Will and Mind ſhall aſcend into Heaven every Day, and thy Creatures die daily, and thou wilt get a Mind wholly new and begin to be a new Creature, and be changed into the Image of God again, and be rid of the Beaſtial monſtrous Image, Shape, or Vizard. And thus thou ſhalt come to reſt again, and be delivered from thy Anguiſh.

The poor Soul's practice.

When the poor Soul began to practice this Courſe with ſuch Earneſtneſs, it conceived it ſhould get the Victory preſently, but the Gates of Heaven were ſhut againſt it in its own Strength and Power, and it was as it were, left and forſaken of God, and received not ſo much as one Beam, look, or Glimpſe of Grace, and then it thought in itſelf [and ſaid to itſelf] ſurely thou haſt not ſincerely ſubmitted thyſelf to God, deſire nothing at all of God, but only ſubmit thyſelf to his Judgment, [Sentence, and Condemnation] that he may kill thy evil Inclinations; ſink down into him beyond the Limits of Nature and Creature, and ſubmit thyſelf to him, that he may do with thee what he will, for thou art not worthy to ſpeak to him. Upon this the Soul took a Reſolution to ſink down, and to forſake its own Will; and when it had done ſo, there fell upon it the greateſt Repentance for the Sins it had committed, and it bewailed

wailed bitterly its ugly Shape, and was very sorry that the evil Creatures did dwell in it. And because of its Sorrow it could not speak one Word more in the Presence of God, but in its Repentance did consider the bitter Passion and Death of Jesus Christ, viz. what great anguish and torment he had suffered for its Sake, that he might deliver it out of its anguish, and change it into the Image of God; and in that Consideration it wholly sunk down, and did nothing but complain of its Ignorance and Negligence, and that it had not been thankful [to its Redeemer] nor had once considered so great Love, but had so idly spent its Time, and not regarded to consider how it might come to partake of that Grace; but in the mean while had formed in itself the Images and Figures of earthly Things, with the vain Lusts and Pleasures of the World, from which it had gotten such Beastial Inclinations, that now it must lie Captive in great Misery, and for very Shame dareth not lift up its Eyes to God, who hideth the Power [or Light] of his Countenance from it, and will not so much as look upon it. And as it was thus sighing and crying, it was drawn into the Abyss or Pit of Horror, and as it were at the Gates of Hell, and should there perish. Upon which, the Soul was as it were, bereft of Sense, and wholly forsaken, and thereby did

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forget

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forget all its Doings, as if it would yield itself to Death, and cease to be a Creature any more, and so did yield itself to Death, and desired nothing else but to die and perish in the Death of its Redeemer Jesus Christ, who had suffered such Torments and Death for its Sake; and in this perishing it began to sigh and pray in itself very inwardly to the Mercy of God, and to sink down into the meekest Mercy of God. Upon this there appeared unto it the amiable Countenance of the Love of God, and penetrated through it as a great Light, by which it grew exceeding joyful, and began to pray aright, and to thank the most High for this Grace, and to rejoyce exceedingly, that it was delivered from the Death and Anguish of Hell, and there it tasted of the Sweetness of God, and of his promised Truth. And in that very Instant, all evil Spirits which had afflicted it before, and kept it back from the Grace, [Love and inward Presence] of God, were forced to depart from it, and the Wedding of the Lamb was kept and solemnized, with the espousing or contracting of the Noble Sophia with the Soul, and the Seal-Ring of Christ's Victory was impressed [or printed, or set upon its Substance] or into its Essence, and it was received to be a Child and Heir of God again.

When

When this was done, the Soul became very joyful, and began to work in this Power, and to celebrate with Praise the Wonders of God, and thought henceforth to walk continually in this Power, Strength, and Joy, but it was assaulted from without, or outwardly, by the Shame and Reproach of the World; and within, by great Temptation, so that it began to doubt whether its Ground were from God or no, and whether it had really and truly partaken of the Grace of God or no; for the Accuser, [or Satan,] went to it, and would lead it out of this Way, and make it doubtful [of its Way] and said to it inwardly.

The Accuser or Satan spoke to the Soul, saying,

It is not of God, it is but thy Imagination. Also the divine Light retired in the Soul, and shone but in the inward Ground, as light in the Embers [or Fire raked up in Ashes,] so that Reason was Folly to itself, and thought itself forsaken, and the Soul knew not what had happened to itself, nor whether it were true, that it had tasted the divine Light of Grace, or not, and yet it could not leave off struggling, for the burning Fire of Love was sown in it, by which there arose in it a great Hunger and Thirst after the divine Sweetness, and now at length began to pray aright, and to humble itself in the Presence of God, and to examine and try its e-

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vil Inclinations in its Thoughts, and to put them away, by which the Will of Reason was broken, and the evil inbred, [innate, or native] Inclinations were killed, and destroyed more and more; and this was very woful to the Nature of the Body, for it made it faint, feeble, and weak, as if it had been very sick, and yet it was no natural Sicknefs that it had, but it was the melancholy of the earthly Nature of the Body, because its evil Lufts were destroyed.

And when the earthly Reason found itself thus forsaken, and the poor Soul saw that it was derided outwardly, and despised by the World, because it would now walk no more in the Way of the wicked and ungodly; and that it was inwardly assaulted by the Accuser [Satan] who also mocked it, and continually set before it, the Beauty, Riches, and Glory of the World, and esteemed the Soul foolish [that embraced them not,] which made the Soul think thus with itself: O eternal God! What shall I now do to come to Rest?

The enlightened Soul met it again.

While it was in this Consideration, the enlightened Soul met with it again, and said,

What ailest thou my Brother, that thou art so heavy and sad?

The

The distressed Soul said,

I have followed thy Counsel, and thereby attained a Ray, Look, or Glimpse of the divine Sweetness, but it is gone from me again, and I am now forsaken, and outwardly have very great Tryals and Afflictions in the World, for all my good Friends forsake me and scorn me, and also inwardly I am assaulted with Anguish, & Doubt, and I know not what to do.

The enlightened Soul said,

Now I like thee very well, for now our beloved Lord Jesus Christ walketh in his Pilgrimage (*or Journey*) on Earth with thee, and in thee, as he did himself when he was in this World, being always reviled, slandered, and evil spoken of, and had nothing of his own, and now thou bearest his Mark or Ensign; but do not Wonder at it, nor think it strange, for it must be so that thou must be tried, refined, and purified. In this Anguish and Distress thou shalt have often cause to pray, and hunger after Deliverance, and in thy Hunger and Thirst thou attractest Grace to thee from within and without. For thou must grow from above and from beneath, to be the Image of God again. And as a young Plant is stirred by the Wind, and must stand in Heat and Cold, drawing Strength and Virtue to it from above and from beneath by that stirring, and must endure many a Tempest,
and

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undergo much Danger before it can come to be a Tree, and bring forth Fruit, for in that stirring, the Virtue of the Sun cometh to move in it, whereby the wild Properties of that Plant come to be penetrated and tinctured, [or qualified] with the Virtue of the Sun, and grow thereby.

And now is the Time wherein thou must behave thyself as a valiant Soldier in the Spirit of Christ, and co-operate with it thyself: For now the eternal Father by his fiery Power, begetteth his Son in thee, who changeth the Fire of the Father, [or the Wrath] into the Flame of Love, so that out of Fire and Light, [viz. Wrath and Love] there cometh to be one Essence, Being, or Substance, which is the true Temple of God, and now thou shalt bud forth out of the Vine Christ, in the Vineyard of Jesus Christ, and bring forth Fruit in thy Life, and teaching of others, and shew forth thy Love in Abundance as a good Tree: For Paradise must thus spring up again in thee, through the Wrath of God, and Hell be changed into Heaven in thee: Therefore be not troubled at the Temptations of the Devil, for he striveth for the Kingdom which he had in thee, and having lost it once, he must be confounded, and depart from thee, and therefore he covereth thee outwardly

wardly with the Shame and Disgrace of the World, that his own Shame may not be known, and that thou mayest be hidden to the World, for with thy New-Birth [or Regeneration,] thou art in the divine Harmony in Heaven, therefore be patient, and wait upon the Lord, and whatsoever shall befall thee, take it from the Hands of the Lord, as [intended] by him for thy best [good.] And so the enlightened Soul departed from it.

The distressed Soul's Course.

This distressed Soul began its Course now, under the patient Suffering of Christ, and entered into Hope in Divine Confidence, and from Day to Day grew stronger and stronger, and its evil Inclinations died more and more in it, so that it came to be set in a great [Dominion] or Kingdom of Grace, and the Gates of the divine Revelation, and the Kingdom of Heaven were opened and manifested in it, [viz. in the Soul.]

And thus the Soul (in Faith) returned to its true Rest, and became a Child [of God] again, to which God help us all. *Amen.*

This

THIS foregoing Discourse
concerning Illuminati-
on, is called by the Author,
A Dialogue between the en-
lightened and the unenlight-
ened Soul, as it is set down
in the Catalogue of his Works

A N
APPENDIX

To a large Treatise of
ELECTION:

WHICH
Treatise is dated *Feb. 9, 1623.*

This APPENDIX is a
Compendium of Repentance,

O R A
Short Description of the KEY which openeth
the Divine Mysteries, and leedeth to the
Knowledge of them. Dated also *Febru-*
ary 9, 1623.

Written in the *German* Language, *Anno 1624.*
By *JACOB BEHMEN.*

Manchester: Printed by *Joseph Harrop.* 1752.

REACTIVO:

RECEIVED

COMMISSIONERS OF REVENUE



2. *Epiphyllum*



TO THE
READER

IN the Author's Treatise of Election, the Ground of all Doubts in any Soul about Election is laid down, which will resolve them all, that they may see their Condition, and find the Way to attain the Election, if they have not yet attained it.

And in this short Treatise is the Practice of every Soul in Repentance set down, which will lead to the Understanding of divine Mysteries in such a Way, as that the Soul may get so much of the Heavenly divine Treasure hidden in them, as it shall perceive it standeth in Need of.

To that End this labour is taken for thee, by

J. S.



Confession of Repentance

to be his Meat and Drink.

2. He must consider himself in his life, whether he be capable of so great Grace, and worthy



A

Compendium of Repentance.

Whosoever will attain to divine Vision in himself, and speak with God in Christ, let him follow this Course, and he shall attain it.

I.

LET him gather all his Thoughts and Reason together, and all his Mind into this one Imagination, and take a strong Purpose and Resolution in himself, to consider what he is, being the Scripture calleth him the Image of God, the Temple of the Holy Ghost, who dwelleth in him, and a Member of Christ, and offereth the Flesh and Blood of Christ to him to be his Meat and Drink.

2. He must consider himself in his Life, whether he be capable of so great Grace, and
worthy

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worthy of so high a Title as that of a Christian, and begin to examine his whole Life, and think with himself what he hath done, and how he hath spent all his Time; and examine whether he findeth himself to be in Christ, whether he hath a Godly Will or holy Desires in him or no, or to what he is inclined, or whether he find at any Time in himself a Will or Desire heartily panting after God, [and Goodness] and so would fain be saved.

3. And if he find in himself a Will, [never so weak] deeply hidden, which would fain turn to the Grace of God if it could, let him know that that Will is the ingrafted, (*or the Love of God, shed abroad in all our Hearts*) incorporated, and in-spoken Word of God in Paradise, after Sin was committed, and that the God Jehovah, viz. the Father doth draw him thereby still to Christ, for in Self we have no Will at all to Obedience.

4. But that drawing of the Father, viz. the ingrafted, incorporated, in-spoken Word, draweth all, even the most ungodly, (if he be not altogether a Thistle) if he will but stand still from his evil Working for a Moment.

5. So

5. So that none have Cause to Doubt of the Grace of God, if at any Time he once find in himſelf a Deſire [or Inclination] to Turn.

6. And let that Party not defer his turning one Moment, but as it is written, To-day when you ſhall hear the Voice of the Lord, harden not your Ears and Hearts.

7. For that Deſire or Inclination once to turn, is the Voice of God in Man, which the Devil covereth and ſhutteth up by the Species, Representations, or Images, which he bringeth into the Mind, whereby turning is delayed, and put off from one Day to another, and from one Year to another, till at length the Soul cometh to be a very Thistle, and can reach Grace no more.

8. But let him that findeth a Deſire to turn, take it into his hearty Conſideration, to examine his whole Courſe of Life, and lay it to the ten Commandments, and to the Love which is required by the Goſpel, which commandeth him to love his Neighbour as himſelf, and conſider that he is a Child of Grace only in Chriſts Love, and ſee how far he is departed from it, and what his daily Practice, Deſire, and Inclination is; and then that drawing of the Father will bring him into the Righteouſneſs of God,
and

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and shew him the Images that are imprinted in his Heart, which he hath loved instead of God, and still accounteth them to be his best Treasure.

9. Which Images he shall find to be, 1. Pride in liking and loving himself, and desiring to be honoured by all others also; an Image inclining him to get Power and Dominion in his Pride, that he might be honoured above all others. 2. An Image of a Swine, Covetousness, which would have all to itself only, and if it had the whole World, and Heaven too, yet it would have the Dominion in Hell also, desiring more than this temporal Life hath need of; and hath no Faith towards God in it, but is a defiled Swine, that desireth to swallow all Things into itself. 3. An Image of Envy, stinging the Hearts of all others, envying and grudging that any other should have more temporal Goods and Honour than itself hath. 4. An Image of Anger, which when Envy as a Poison dwelleth in it, will upon any very little or frivolous Occasion, storm, fight, wrangle, and be furious, and will revenge itself. Also, there will be found a Multitude, yea thousands of earthly Beasts to be in him, which he loveth and fostereth, for he loveth every Thing that is in the World, and hath set it in the Stead of Christ, and

and honoureth it more than he doth God. Let him but observe the Words of his Mouth, and see how his Lips slander, upbraid, and speak evil of others secretly, and setteth them forth in the worst Sense, [and giving others the worst Character] to their Fellows, [Associates, and familiar Friends] and often back-bite without any sure Ground or Cause, rejoicing at his Neighbour's mishap, or the Evil that cometh upon him, and wishing it to him. All which are the Paws and Ginns, Sights or Tricks of the Devil, and the Image of the Serpent, which Man beareth in him.

10. And let him compare all this with the Word in the Law and in the Gospel, and he shall find that he is more a Beast and a Devil, than a Man, and shall clearly see how these Hereditary, imprinted, [ingraved or graven] Images keep him back, and lead him astray from the Kingdom of God; so that many Times when he would fain repent and turn to God, these Paws and Talons of the Devil keep him off, and keep him back, perswading the poor Soul that this Monster is Holy, and so the Soul entereth again into the Lusts thereof, and so sticketh fast in the Anger of God, and at length goeth into the Abyss or bottomless Pit, when the Grace and drawing of the Father ceaseth.

11. We tell this Man our Way that we have gone, and which we have tried; that as soon as he shall discover these Beasts, he should that very Hour and Moment take a Resolution, and bring himself into a Will to depart from the Beastial Will, and by true Repentance turn to God [and Goodness;] and being he cannot do it by his own Power, let him take the Promise of Christ into himself; when he said, seek and you shall find, knock and it shall be opened unto you. No Son asketh Bread of his Father, and he giveth him a Stone, or an Egg and he giveth him a Scorpion: And if you that are evil can give good Gifts to your Children, how much more shall my Heavenly Father give the Holy Ghost to them that ask him for it.

12. Let him imprint this Promise in his Heart, (for it is Poison and Death to the Devil, and all Hereditary, innate, and imprinted Beasts) and let him immediately that very Hour come with these Words of Promise imprinted in his Mind and Prayers, into the Presence of God, and let him first consider with himself, all these abominable Beasts which are in himself, and let him think no otherwise of himself, but that he is that filthy Keeper of Swine, who hath spent all his Father's [Portion] of Goods, [that he bestowed upon him] and his Birthright upon those Swine of the World, viz. those evil Beasts in

in himſelf; and alſo that he now ſtandeth in the Prefence of God, as a miſerable, naked, forlorn, ragged Keeper of Swine, that hath ſpent and caſt away his Father's Inheritance in Whoredom, with theſe worldly Beaſts [or graven] Images, and hath no more right to the Grace of God, neither is in the leaſt Meaſure worthy of it, much leſs to be called a Chriſtian, or the Child of God. Let him alſo Deſpair of all the good Works that ever he did, for they proceeded but from an Hypocritical, ſeeming, or outſide Holineſs, for which the Man [that is inwardly] a Devil, would be accounted an Angel; for without Faith it is impoſſible to pleaſe God, as the Scripture ſaith.

13. But let him not Deſpair of the Divine Grace [that is in him,] but of himſelf only, and of his own Power and Strength; and let him with all the Power and Strength he hath, bow down himſelf in his Soul, in the Prefence of God. And though his own Heart be utterly againſt it, and ſay to him, do it not, ſtay a-while, it will not be convenient To-day: Or, if it ſay, thy Sins are too great, it cannot be that thou ſhouldeſt attain the Grace of God; and ſo he cometh into ſuch Anguiſh, that he cannot pray to God, and receiveth no Comfort nor Strength in his Heart, but is as if his Soul were quite blind, and dead to God [and Goodneſs,]

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yet he must be resolute, considering the Promise of God is a certain infallible Truth; and with a submissive Heart fight to the Grace of God, and in his great Unworthiness wholly resign himself thereto.

14. And though he do esteem himself unworthy, as a Stranger and Alien, to whom the Inheritance of Christ doth not any more belong, he having lost his right; yet he should steadfastly rest upon that which Christ said, [knowing that what he saith is certainly true,] that he came to seek and to save that which was lost, viz. the poor Sinner that is blind and dead to God: He must firmly imprint this Promise in himself, and take to himself such a strong Purpose and Resolution, that he will not go forth from the promised Grace of God in Christ, though Body and Soul should be broken to Pieces; and though he should get no Comfort in his Heart all the Days of his Life, or the least Assurance of the Remission of his Sins, considering that the Promises of God are more sure and firm than all Comfort whatsoever.

15. Also let him Purpose to himself, and shut up his Will so firmly in this Resolution, that he will no more enter into the former Beastial Images and Vices again, though all his Swine
and

and Beasts [in him] should lament to the Death the loss of their Food, and Pasture, and he himself should be a Fool in the Account of all the World for so doing, yet he would be constant in his Purpose [in cleaving] to the promised Grace of God; and if he [must come to] be a Child of Death, he would desire to be so in the Death of Christ, to die and live to him at his Pleasure, and let him order and direct his Purpose in continually praying and fighting to God, and commit all his Endeavours and Doings in the Works of his Hands, unto God, and cease from the Imagination or Thought of Pride, Covetousness, or Envy; let him but deliver up these three Beasts, and the rest will soon become weak, faint, and ready to die; for Christ will soon get a Form in the Words of his Promise, which that Man imprinteth in himself, and cloatheth himself withall, and so come to Life, and begin to work in him, whereby his Prayers will be more powerful, and he be more and more strengthened [and confirmed] in the Spirit of Grace.

16. And as the Seed in the Mothers Womb undergoeth the Casualties of Nature, and many outward Accidents in growing to be a Child, till it getteth Life in the Mother's Womb, so here, the more a Man goeth forth from himself
out

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out of these Images [through much Opposition] the more he entereth into God, till at length Christ cometh to be living in the incorporated Grace, which comes to be so in the greatest Earnestness of his Purpose; upon which there presently followeth the Desponsations, Espousing, or Contract with Virgin Sophia, (viz. the worthy Humanity of Christ,) where the two Lovers [viz. the Soul and the Humanity of Christ] embrace one another with Joy, and together with most inward Desire, penetrate into the most sweet Love of God, and presently the Marriage of the Lamb is ready, where Virgin Sophia, (viz. the worthy Humanity of Christ) is espoused [or united] to the Soul; now what is done at it, and what Joy is celebrated, Christ intimateth, saying, there is greater Joy in the Heaven which is in Man, and in the Angels, in the Presence of God, for one Sinner that repenteth, than for ninety-nine righteous that need no Repentance.

17. But we have no Pen, nor Words that can write, or express what that exceeding sweet Grace of God in the Humanity of Christ is, and what they enjoy, that come worthily to the Marriage of the Lamb; which we ourselves have found by Experience in this our Way and Course, and know for certain, that we have a
sure

sure Ground from which we write, and we would from the bottom of our Heart, willingly communicate (*or impart*) it to our Brethren in the Love of Christ; and if it were possible that they would believe our faithful childish Counsels, they would find by Experience in themselves, from whence it is that this simple Hand knoweth and understandeth these great Mysteries

18. But having heretofore written a Treatise at large of Repentance, and Regeneration, therefore here we forbear to write more than this short Direction, and refer the Reader to those Treatises; as also to (*the Mysterium Magnum*) the great Work upon Genesis, and there he shall find the Ground of whatsoever he will, or can ask, sufficiently laid down: And we christianly admonish him, that he will follow our Way and Course, and then he shall attain the divine Vision in himself, and hear what the Lord through Christ speaketh in him; and herewith we commend him to the Love of Christ. Dated the 9th of *February* 1623.

THE

Fiftenth Chapter

...the love of God...
...the world...
...knowledge...

18. But before we begin to read the Tenth...
...the great...

...the great...
...the great...

...the great...
...the great...

...the great...
...the great...

...the great...
...the great...

THE
Fifteenth Chapter,

Taken out of the

Three-Fold Life of Man,

CONCERNING THE

Mix'd World,

AND THE

WICKEDNESS thereof;

WHAT

It now is, and how it ruleth,

WHICH

Is a Glass wherein every one may behold himself, and find what Kind of Spirits Child he is, from the Seal of the WONDERS.

Manchester: Printed by *Joseph Harrop.* 1752.



The Threefold Life of Man.

is from the Seal of the Womans.

Verlag: Friedrich Vieweg & Sohn, Braunschweig



The XV Chapter taken out of the Three-fold Life of Man.

CHRIST said, *Matt.* 23. 27. O Jerusalem, Jerusalem, how often would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, but ye would not? Also, O Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee. Also, we have piped unto you, but you have not danced. Also, what I should do more to this stubborn [or perverse] Generation, which will not suffer my Spirit to reprove them any more? Also, their Mouth is full of cursing and bitterness, the Poison of Asps is under their Lips, and their Hearts are never at Unity. O! how fain would I eat of the best Grapes! But I am as a Vine-dresser that gleaneth; I am altogether a Stranger to my Mothers Children: They that eat of my Bread tread me under Foot.

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2. Thus did the Mother, (*or the Word or Wisdom of God crying in the Streets*) then lament and complain of the wicked Children of Men; but what should she do now in these Times? She is now in great Sorrow and Lamentation, and hath turned her Face away from these wicked Children, and will not endure them in the Garment they are now cloathed withall any more: She cryeth, and there is none that heareth her; she is in great Sorrow, weeping and wailing, over the Wickedness of these evil and unruly Children; yet every one runneth after that Whore Covetousness, which is full of all Vice, Wickedness, and Abominations: This doth the Shepherd, and also the Sheep: It is a Time of highest and greatest Calamity, which if it should not be shortened none could be saved.

3. It is a Time of which all the Prophets have prophesied, and thou supposhest it to be a Golden Time; but consider thyself thou blind Man, whither thou art gone, dost thou think that this Wickedness and Falshood, which thou practiseth, is the Ordinance of God? Wait but a-while, and thou shalt soon see, that it is the Time of the last Seal, in which the Anger of God poureth forth its Vials, so that the Wonders of Hell are come to light [and known.]

Let

Let this be told you, we have known it in *Ternario Sancto*, [or we have understood it in the Heavenly Substantiality, in the Angelical World.]

4. For the Mother hath rejected [the wicked Child of] this [Time,] and will endure the Abominations [thereof] no more; she is with Child, and bringeth forth a Son in her old Age, who shall shorten the Days of Iniquity: Let this be told you, whosoever persevereth, or goeth on in his Iniquity, shall have great Shame thereof.

5. Are not the little Boys and Children that run up and down playing together, now a-days, full of Venom and Devilish Wickedness, and do not all Vices and Abominations appear in them? Do they not mock and scorn, blaspheme, curse, swear, cheat, and lye, and so are fully fitted to serve the Devil in all shameless Vices. Lascivious Impudence is Eloquence (*or their Latin which they speak*) and fine Language with them; they know readily how to jeer the simple with all Manner of scornful and scoffing Jest; all thieving, filching, and stealing, is counted a great piece of Art and Skill with them; Deceit and fly Tricks are a Credit to them; they mock honest People without any Regard:

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Regard: One that feareth God, they Hoot and Wonder at, as if it were an Owl, and count him for a Fool; and this the old ones, and their Parents see, and take Delight and Pleasure in it, that their Children are so expert in Insolence and Vanity; and when their Children readily scoff and jeer at honest People, their Hearts are tickled at it; what they dare not do themselves, they teach their Children to do it, that they may have their own Hearts Lust fill'd. All this the Devil teacheth them, and so rideth in their Hearts, domineering over Soul and Body.

6. They that can cozen, slander, despise, and betray their Neighbour, and overthrow his Honour, or good Name, blemish his Reputation, diminish, or hinder his Estate, take great Delight therein: All impudent wanton Laughter, or unseemly Words and Gestures, are counted Wit, Dexterity, and Art; he that can out-jeer, or laugh another to scorn, is Master of the Game or Place; all these are the Devil's Tricks and Feats, and so he leadeth the poor Soul in a String, and Man understandeth it not.

7. Youths, both Male and Female, learn the Devil's Trade and Handicraft, before they learn any other Thing; despiteful, scornful, wicked Disdain, Pride, and Insolence, is the
first

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first Work they learn; and this their Elders help them forward in, and count it Civility, Manners, Gallantry, and Art.

8. And if they grow to be a little Elder, then the Desire of Bestial Lust, and Lasciviousness is the next Work they learn, to which one Sex provoketh another. Youths yield their Heart for the Devil to dwell in, in their first springing Growth, that the Devil may make his Nest in it, and so he ensnareth one by the Abominations of the other, the Male by the Female, and the Female by the Male.

9. If a Man send his Son to the University, to have him learn somewhat that is good, that he may be serviceable to God & the Commonwealth; there he learneth Pride, Bravery, and cunning crafty Subtilty, and how he may deprive the simple of his Goods, which he hath gotten by his Sweat and Labour, and cloak their Doings with that which they call their Right (*Jura*,) they may do it by Law; but the cloak is the Devils, and the false deceitful Heart is his Servant; if he can smatter a little of any strange Language, then no plain Man is good enough for him, his Pride and Haughtiness do so overflow; his stinking Carcass must be trimmed and decked with Trappings and Fooleries; Scorta-
tion

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tion and deflouring of Virgins is a high Accomplishment with them; they are a Kind of People that can compliment and behave themselves finely, and so often procure the Worm that groweth to awake in the Heart, and Conscience of many a Mothers Daughter.

10. These are they that are entrusted with Churches, Schools, & Universities, and ordained & accounted to be the Shepherds of Christ, and yet they lodge the Devil in their Hearts; these also are preferred to Civil Government, and Place of Authority in the Commonwealth, and then they rule just as he that harboureth in their Heart would have them: And thus the superiors commit the greatest Wickedness, and the inferiors learn of them; the superior deviseth how to get the Goods or Estate of the inferior to himself with Subtilty, under Pretence and Colour of Law; he layeth Taxes and Impositions, and saith they are for the good of the Commonwealth; he constraineth the poor and silly to take hard Pains, and be his Slave, to satisfy his own Pride; he threatens the simple with harsh and rugged Words; he takes his Sweat and Labour from him, and afflicteth his Body; he bringeth all he can to be in Bondage under him; and yet himself hath nothing for his own, but one only Soul, and is but a Stanger, and a Sojourner

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Sojourner in this World; the Needy must consume all his Sweat for him, and his Pleasure; there is no Pity, Ease, nor rest to be had from him; his Dog hath a better Life than the needy Soul under his Roof, and all this he accounteth equal, just, and right, though it be not grounded upon Nature, but in the dark Abyss or bottomless Pit, where one Form [or Property of Darkness] afflicteth, vexeth, tormenteth, and tortureth the other, and where the Life is an Enemy to itself.

11. Such Things the inferior learneth of his superior, and maintaineth himself also with Craft, Cozening, Covetousness, and Knavery; for if he did not so, he could not fill his Belly in Righteousness, and then his Reason telleth him he is forced to do so; to exact more Work, Profit, and Commodity, and so extort from his Neighbour his Sweat, Pains, and Care, without Love and Righteousness only to fill his Belly: He learneth Riotousness, Luxury, and Junketings of his Superior, and a true Beastial Life. But what the Superior doth in State and Delicacy, that the Inferior doth in a Beastial Swinish Manner of Life; thus Wickedness is wrought by Wickedness, and the Devil continueth Prince on Earth, both over Body and Soul.

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12. How wilt thou be able to subfist, when God will judge the Secrets of Men in his Zeal? For then the Cause of every Thing [that every wicked Man hath had to do withall] shall appear and curse him; every Thing will set its own Cause before him, and he shall feel it in his own Conscience. How wilt thou Superior be able to endure, when thy Inferior shall cry Woe, Woe, Woe to thee, for giving him Occasion to be lewd and unrighteous, [and say] thou hast berett him of his Sweat, and so forced him to yield himself to do unrighteously, and to embrace Vanity; how wilt thou be able to render an Account of thy Office, wherein thou hast been set and placed, that thou shouldst hinder Injury and Unrighteousness, and keep the wicked in awe by Reproof, Correction, and Punishment; but thou hast not regarded to prevent his wicked Course, thou hast only regarded thy own Covetousness, how thou mightest deprive him of his Sweat; thou hast not sought the good of his Soul, but his Sweat and Labour, for in other Things he might do what he would himself: Thou hast gone before him in wicked Examples, so that he hath looked upon thee, liked thee, and followed thy Course; Cursing, Blapheming, Ambition, and defying others, hath been thy Course, and he hath learned to do so too, and so continually Blasphemeth the Name of

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of God; but thou hast not regarded that, thou hast looked after his Money, and not after the good of his Soul.

14. And when the severe Judgment of God shall appear, and that all Works shall be manifested in the fiery Essences, when all Things shall be tried in the Fire, what dost thou think? Shall not all such Works remain in the Fire? And then the poor Soul will cry out against its ungodly accursed Labour, Words and Works, and one will curse another for giving him Occasion to do such evil, and the torment of Falshood will boil up in the Soul, and gnaw him, [for it will be great Anguish to him] that he hath fooled away so great a Glory for so frivolous Vanity, and false Delights Sake.

14. All Malice, Scorn, Covetousness, Pride, and Deceit, will boil up in the Soul, and one Torment will continually kindle and gnaw the other that caused it: [For Example, where Pride, or Covetousness have caused Unrighteousness, there the Unrighteousness will gnaw, teare, and curse that which caused it,] and then the Soul will consider if it were not for this Abomination, I might attain Grace; and when it shall thoroughly weigh and consider itself, it will find that one Abomination hath always begotten and

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brought forth another, and shall perceive, that itself is nothing but a stinking, loathsome Abomination, in the Presence of God; and then it will cast itself in its Anguish and Torment inwards, into its Centre, and curse God for having created it to be a Soul; and the deeper it desireth to throw itself, the deeper its Fall is, and yet it must still be in the Place of its Abominations; it cannot get out from thence, the Hellish Matrix, [Womb, or Mother,] holdeth it Captive, and so it must feed itself with aking anguish, cursing, abominations, and bitterness, even with those Things which the Heart hath wrought here [in this Life] in which at last it despaireth, and that is its everlasting Food.

15. All earthly Food and Pleasure perisheth at the End of Days [or Time,] and all return again into the Æther, [Sky, Sea, Abyss, or Receptacle;] but the Will, and the Desire in the Will, remaineth for ever.

16. Therefore old and young, Parents and Children, Superiors and Inferiors, mark and observe; you have filled the Mother of Nature full of Abominations, [or with all Manner of Wickedness] the fierce Wrath of God is at Hand, the last Judgment is at the Door; God will purge or sweep the Earth with Fire, and give every

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every one his due Reward; the Harvest cometh, this Crop shall not stand, and every Thing will be gathered, and carried into its proper Barn; he that will take no Counsell, let him go on, he shall soon feel what the seventh Seal bringeth with it in its Center, [or at the End thereof.]

17. When Reason looketh upon Things, it saith, I do not see that Things are now otherwise than they formerly were; and besides the World hath always had good and bad in it, as Histories tell us, and Men must do as they do, or else they will be made very Fools, and laughing Stocks to the World, and must be forced to starve.

18. If a Man should not give his Children Liberty to learn the Fashions and Dealings of the World, they would be nothing but derided and despised: Also, if a Man should not be somewhatlike in his Carriage, and take some State and Bravery upon him, he should not be regarded; and except he use some Device to get by, he cannot maintain that; for with Truth, and Love, and Righteousness, saith he, I am sure to get nothing, [but shall dye a Beggar.] I must do as others do, and then I may be able to live amongst them. Why should I only be
the

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the Fool of all the World? If I do commit Sin, God is gracious and merciful; hath not Christ slain Sin and Death upon the Cross, and taken away the Power of the Devil? I shall once repent well enough and be saved.

19. This is the Rule that the World goeth by, this is the Course both of Superior and Inferior, of the Shepherd and of the Sheep. Christs Passion and Suffering must be the Cloak for their Knavery; every one would be accounted a Christian, and wear the Mantle of Christ, when the poor Soul playeth the Whore with the Devil; if with the Mouth they can but confess themselves to be Christians, and cover their Knavery with the Purple Mantle of Christ, then all is well, and so we are brave Christians with our Lips under the Mantle of Christ, and yet we lodge the Whore of Antichrist in our Hearts.

20. O ye false Shepherds of Christ, you that climb up into the Sheepfold by the Door of Robbers, why do you tickle [or Comfort] the Knave [of Wickedness] with the Sufferings and Death of Christ? Do you think that Christ was such a one? [For none should wear his Mantle but such as are like him.] Search the Center [or Ground] of Nature and shew the People the A-
byss

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byfs that is in their Hearts; ſhew them the Snares of the Devil, which we lie intangled in, that they may no more look after the curſed Courſe of the World, but that they may learn to fight againſt Fleſh and Blood, and alſo againſt the Devil, and an Hypocritical Life, that they may go forth from the Pride of the Devil, and enter into Righteouſneſs, Love and Humility.

21. The Paſſion of Chriſt will Benefit none, unleſs they turn from their evil, falſe, and wicked Purpoſes, and repent and enter into the Covenant of God; to ſuch a one the Sufferings of Chriſt are very powerful and profitable. The Hypocrites, they ſeemingly carry themſelves ſo, that they may have the Name of Chriſt put upon them, but they thereby abuſe the Name of God, and muſt give a ſtrict Account of that.

22. O ye Antichriſtian Shepherds of the new Order, you that with falſe Hypocriſy (for the Favour of Men, or for your own Idols ſake the Belly) caſt the Garments of Chriſts Sufferings over the Hypocrites and Deceivers, who are but ſeeming Chriſtians; how will you answer it when Chriſt ſhall require an Account of his Sheep from you, you having wittingly and wilfully, for Favour, Money, Riches, Honour, and Reputation, covered Wolves in whom the Devil dwelleth

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dwelleth, with the purple Mantle of Christ; why do you not break the Nut-shell, and look upon the Kernel and Heart that lieth within it, and tell the Superior as well as the Inferior, of his Abominations and Wickedness? If you be the Shepherds of Christ, why do you not as Christ did, who told every one the Truth to his Face; he did both bruise and heal, not for Favour, or Respect to the Person of any, but according to the Will of his Father; the Shepherds of Christ ought to do so too.

23. O beloved Reason! Thou walkest very wisely in the Way of this World, as far as concerneth the outward Body; but what becometh of the poor Soul? This outward Body is not its Home, it is not its eternal Native Country. What will it avail thee to take thy Pleasure here a very little while, and suffer eternal Loss? Or what Profit will it be, to suffer the Children to follow [their own Will in] Bravery, Luxury, and Insolence, [or what ill they please] for a little while in this World, and for thee to take Delight in their despising of the poor and needy, when after this Life thou shalt lose them for ever? Thou supposest thou lovest them and doest them good, [when thou hast so brought them up] that the Word commendeth their cunning Fetches, Deceit and Gallantry, and it likes thee

thee well, but the Devil taketh that to himself, and thou art the Murderer of thy own Children, and art their greatest Enemy, for Children look upon their Parents at every Turn, and when they see their [idle, unhappy, waggery, and roguish Tricks, do please them, then the Children play their Tricks the more, and grow stouter, [hardened] bold, and brazen-faced in their Villainy. These will cry out at the last Judgment Day against their Parents, for not with-holding [and restraining] them from Vanity and their wicked Course, by nurturing them, correcting them, and bringing them up in Virtue, and in the Fear of God.

24. If thou lovest thy Life and thy Children, then lose thy Life and thy Children, as to the Iniquity of this World, that they neither walk nor be therein, and then thou shalt find them and thy Life again in Heaven, as Christ saith, Whosoever loveth his Life shall lose it, but whosoever loseth his Life, his Goods, his Credit, for my Sake, he shall find them again in the Kingdom of Heaven. Also, when the World despiseth, persecuteth, and hateth you for my Sake, then rejoice, your Reward is great in the Kingdom of Heaven. Also, what will it profit a Man to enjoy temporal Pleasure and Honour here in this Life, that endureth but for a Moment, and lose his Soul that endureth to Eternity.

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25. Loving Children in Christ, let every one consider in what Soil he groweth here, we must not stay a fitter Season for the bettering of our Life; but To-day, To-day, when the Voice of God soundeth, let every one enter into himself, and search and try himself; let none regard the broad Way of the World, if he do, he will go into the Abyss to the Devils, for the Way to the Kingdom of Heaven is a very strait and narrow Way; whosoever will walk therein, must not tarry till the Devil quite grateth [or stoppeth] up the Door; he must not regard the Course of this World, he must only enter into himself, and seek or search himself; the Time will come that he shall think that himself only is left alone; but God hath always his seven thousand with Elias besides himself, whom he knoweth not of.

26. For a sincere earnest Christian doth not altogether know himself, he seeth nothing but his Vices and Faults, in which the Devil fighteth against him, they are always in his Sight, but he knoweth not his own Holiness in this World, for Christ hideth it under his Cross, so that the Devil seeth it not: Therefore be always sober and watchful, and resist the crafty and subtle Devil, that ye may liver for ever. Amen.

A LETTER

LETTER
OR
EPISTLE

FROM

Jacob Behmen,

TO A

Good FRIEND of his.

Our Salvation [or Redempti-
on] consisteth in the work-
ing [of the] Love of *Jesus*
Christ, that is in us.

MANCHESTER: Printed by JOSEPH HARROP,
opposite the Exchange. 1752.



Letter of Comfort
FROM
EPISCOPAL

Jacob Behrman
T. O. Behrman of Christ
Good FIVE D. of Mr.

Our Salvation for Redemption
on, comfort in the work
ing for the Love of
Christ, that is his love with

MANCHESTER: Printed by JOSEPH HARRIS
opposite the Exchange. 1823. But



A

Letter or Epistle &c

I.

MY very loving and Christian Friend, I wish you the highest Peace, with the hearty Love of a Fellow-Member of Christ, working in the Desire, that the true Son of the effectual Love of Jesus Christ, may continually rise and shine in your Soul, Spirit and Body.

2. Your Letter dated the 24th of January, I received 14 Days after Easter; rejoicing to see in it, that you are a thirsty, fervent, and desirous Searcher and Lover of the true Ground [of the Knowledge of Divine Mysteries,] which I perceive you have sought and searched for with Diligence.

3. But

3. But that my Writings are come to your Hands and please, is certainly caused by the Appointment of God, who bringeth Lovers to [that which they] love, and often useth strange Means, whereby he satisfieth the Desire of them that love a Thing, and feedeth them with his Gifts, [and Graces,] and putteth an Ens [or Substance] of the true Fire, into their Love, that it may burn aright, and you may rest assured, if you continue your Constancy in Love to Truth, that it will open, reveal, and manifest itself to you in its flaming Love, and make itself certainly known; but the searching of it must be begun aright, for we attain not the true Ground of divine Knowledge by the sharp searching of our Reason [from without;] but the searching must begin from within in the Hunger of the Soul, for Reason penetrateth no further than its own Astrum or Constellation of the outward World, from whence Reason hath its Original.

4. But the Soul searcheth in its own Astrum [or Constellation,] viz. in the inward Spiritual World, from whence this visible World hath proceeded and flown forth, and was produced and wherein its Ground [or Root] standeth.

5. But then if the Soul would search its own Astrum [or Spiritual Constellation,] viz. the
Mysterium

Mysterium Magnum, [or the eternal Divine Nature,] it must first wholly yield up all its Power and its Will to the Divine Love and Grace [within it] and become a Child, and turn itself to its Center by Repentance, and desire to do nothing but that only which the Spirit of God desireth to search by it.

6. And when it hath yielded and resigned itself thus, seeking nothing but [Goodness, and the Glory of] God, and its own Salvation, and also how it may serve and love its Neighbour, and doth then find in itself a Desire to have Divine and [also] Natural Knowledge, then it may know [or be sure] that it is drawn [or inclined] to it by God, and then it may well search that deep Ground, which is mentioned in my Writings.

7. For the Spirit of God searcheth by that Soul, and bringeth it at length into the deeps of the Deity, as St. Paul saith, the Spirit searcheth all Things, yea the deep Things of God.

8. Loving Sir, it is a simple Childish Way that leadeth to the highest Wisdom, the World knoweth it not: You need not travel into far Countries to seek for Wisdom in remote Places, she standeth at the Door of your Soul and knocketh;

knocketh; and if she shall find an empty, resigned, [free] Place in the Soul, she will there reveal herself indeed, and rejoice therein more than the Sun in the Elements. If the Soul yield itself up to Wisdom for a full Possession, then she penetrateth through it with her flaming Fire of Love, and unlocketh all Mysteries to the Soul.

9. Sir, you may perhaps Wonder, how a plain Layman could come to understand such high Things, having never read them, nor heard them from any Man. But loving Sir, I tell you, that which you have seen in my Writings, is but a Glimpse of the Mysteries, for a Man cannot write them. If God shall account you worthy to have the Light kindled in your Soul, you would see, taste, smell, feel, and hear, unspeakable Words of God, concerning this Knowledge: And there is the true Theosophical School of Pentecost, where the Soul is taught of (*from or by*) God.

10. After this there is no more need of searching and painful toiling [about it,] for all [Doors or] Gates stand open; a very simple silly Man may attain it, if he do not hinder himself by his own willing and running; for it lieth in Man beforehand, and needeth only to be awakened

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ened [stirred up, hatched or quickened] by the Spirit of God.

11. In my Talent [or Writings] (as in my Simplicity I was able to describe it) you shall easily find the Way to it, especially in this foregoing Book, (*this foregoing Book that the Author mentioneth, is the Book of Repentance, the Book of Resignation, and the Book of Regeneration, for no more of them were printed in his Life-time,*) which also is of my Talent, and but for few Weeks ago published in Print; which, Sir, I present to you in Love, as to my Christian Fellow-Member, and exhort you to read it over often, for its Virtue is, the more the better liked, (*or the longer the better beloved.*) In this Book you will see a true short Ground, and it is a sure Ground: For the Author in his Practice hath found it so by Experience.

12. But for the Ground of the high Natural Mysteries, which you and Mr. Walter, and Mr. Leonhart Elverne, desire a further and a clearer Explanation of, be pleased to enquire of Mr. Walter for it, for I have sent to you and him an Explanation, and other new Writings; if you shall like them, you may cause them to be copied out, you will find very great Knowledge in them. I would that all of you might under-

understand it, I would fain have it made more plain; but in Respect of the great Depth, and also in Regard of the unworthy, it may not be done. Christ saith, Matth. 7. 7. Seek and you shall find, knock and it shall be opened unto you. None can give it to another, every one must get it himself of God: One may well give a Manuduction, or Direction to another, but he cannot give him the Understanding [of it.]

13. Yet know this, that a Lilly bloffometh to you, ye Northern Countries. If you do not destroy it with the Sectarian Contention of your learned Men, it will grow to be a very flourishing or great Tree among you. But if you rather choose to contend, [dispute, and wrangle,] than to know the true God, the Ray, [or Influence] will pass over you, and touch but some few, and then afterwards you will be forced to fetch Water from Strangers, for the Thirst of your Souls.

14. If you shall rightly observe it, my Writings will give you great Furtherance in it, and the Signat Star above your Pole will help you, for its Time-born [or begun.]

15. I will freely and readily give you what the Lord hath given me; but look to it, and bestow

bestow it aright, it will be a Witness for you against the Mockers, [Scorners, or Despisers:] None ought to look upon my Person, it is the mere Gift of God, given not for my Sake only, but for your Sakes also, and for all theirs that shall get to read it, (*viz. my Writings.*)

16. Let none gaze any longer after the Time, it is already born or [begun,] whomsoever it hitteth, him it hitteth; he that watcheth seeth it, and he that sleepeth seeth it not; the Time is already appeared, and shall suddenly appear [more,] he that watcheth he shall see it; many have already felt it, but a very great Tribulation and Calamity must pass over, before it be wholly manifested. The Cause of which [Mifery and Calamity is, the Contention of the Learned, who tread the Cup of Christ under their Feet, and contend about a Child, with a Contention, than which there was never worse since Men were; that must be manifested; therefore let no honest Man defile himself with such Contentions, there is a Fire from the Lord therein, that shall consume them, and himself reveal the Truth.

17. You shall receive of Mr. Walter what he hath more; especially a Table, with an Exposi-

tion of it, wherein the whole Ground of all Mysteries, is plainly laid down.

And so I commend you Sir, to the Love of Jesus Christ. Dated the 20th of April, Anno 1624, your Servant in the Love of Christ.

Jacob Behmen.

AN



A N

Explication of some Words
in the *Writings* of *Jacob*
Behmen.

Turba Magna.

I.

THE *Turba Magna* (the great *Turba*) is the stirred and awakened Wrath of the inward Ground, when the Foundation of Hell is made manifest in the Spirit of this World, from whence great Plagues and Diseases arise: And it is also the awakened Wrath of the outward Nature, as may be seen in great Tempests of Thunder and Lightening, when the Fire is manifested (or generated) in Water. In Brief it is the Effusion of the Anger of God, by which Nature is disturbed.

Ternarius

Ternarius.

2. By the Word *Ternarius* (the Ternary, or Number three) in the Language of Nature, we understand the Divine Birth, (or Propagation) in the six Forms (or Properties) of Nature, which are the six Seals of God.

Ternarius Sanctus.

3. The *Ternarius Sanctus*, (or Holy Ternary,) is the inward Heavenly working Power in that Substance, wherein the Trinity of God worketh, and so I understand thereby an Essential Power, and the Number Three (or Trinity) in the seven Forms, (or Properties,) wherein also the Angelical World is comprehended.

TRIA PRINCIPIA. The Three Principles.

Primum Principium.

The first Principle.

4. By the first Principle is meant the Eternal Darkness, which consisteth in the receivingness of the Properties, whence feelingness ariseth, and its Ground extendeth as far as to Fire, (in order of the Seven Properties, Fire being the fourth Property into which its Ground reacheth,) by which Ground we mean the eternal Nature, and the Wrath of God; (according to which, God is said to be a zealous, angry, jealous God, and a consuming Fire.

Secundum

Secundum Principium.

The second Principle.

5. By the second Principle is meant the Light, and the Angelical powerful World; in which the Effluence of the Divine Power and Will, doth manifest itself by the Magical Fire in the Light, with the flaming Fire of Love; by this is meant the Kingdom of God, (according to which God is said to be a loving merciful God, and the eternal Goodness and Light.)

Tertium Principium.

The third Principle.

6. By the third Principle, is meant the visible, produced, and created World, with all its Hosts, which is an Effluence out of the first and second Principle, (caused) by the Motion, and Breathing forth of the Divine Power and Will, in which the Spiritual World, as to Light and Darkness, is represented, and come to be a Creature.

Tincture.

7. By the Word Tincture, is meant the Power and Virtue of Fire, and Light; and the stirring (up or putting forth like a Bud) of this Virtue, is called the holy and pure Element: The Virtue of the Sun is the Tincture of all Things that grow and live in the Visibility of the

360 An Explication, &c.

the World; so also the Colour is the Tincture of the Ground: Christ is the Tincture of the Soul; in Brief, the Tincture is the Life, and the perfluent and informing Virtue, by which any Thing doth subsist; for without the Tincture that proceedeth from the Sun, Gold were no Gold; and so also the Image of God in the Soul without the true Tincture, (the eternal Son of Righteousness) were not the Image of God.

Christus. Christ.

8. By the Word Christ, is meant the inward New Man, in the Spirit of Christ, understood inwardly.

Satan.

9. By the Word Satan, is meant the Spirit of Error (in us,) and not always a Creaturely Devil, but the Property of such an erroneous Spirit,



F I N I S.

